MISSIONARY HORIZONS

FEBRUARY, 1954

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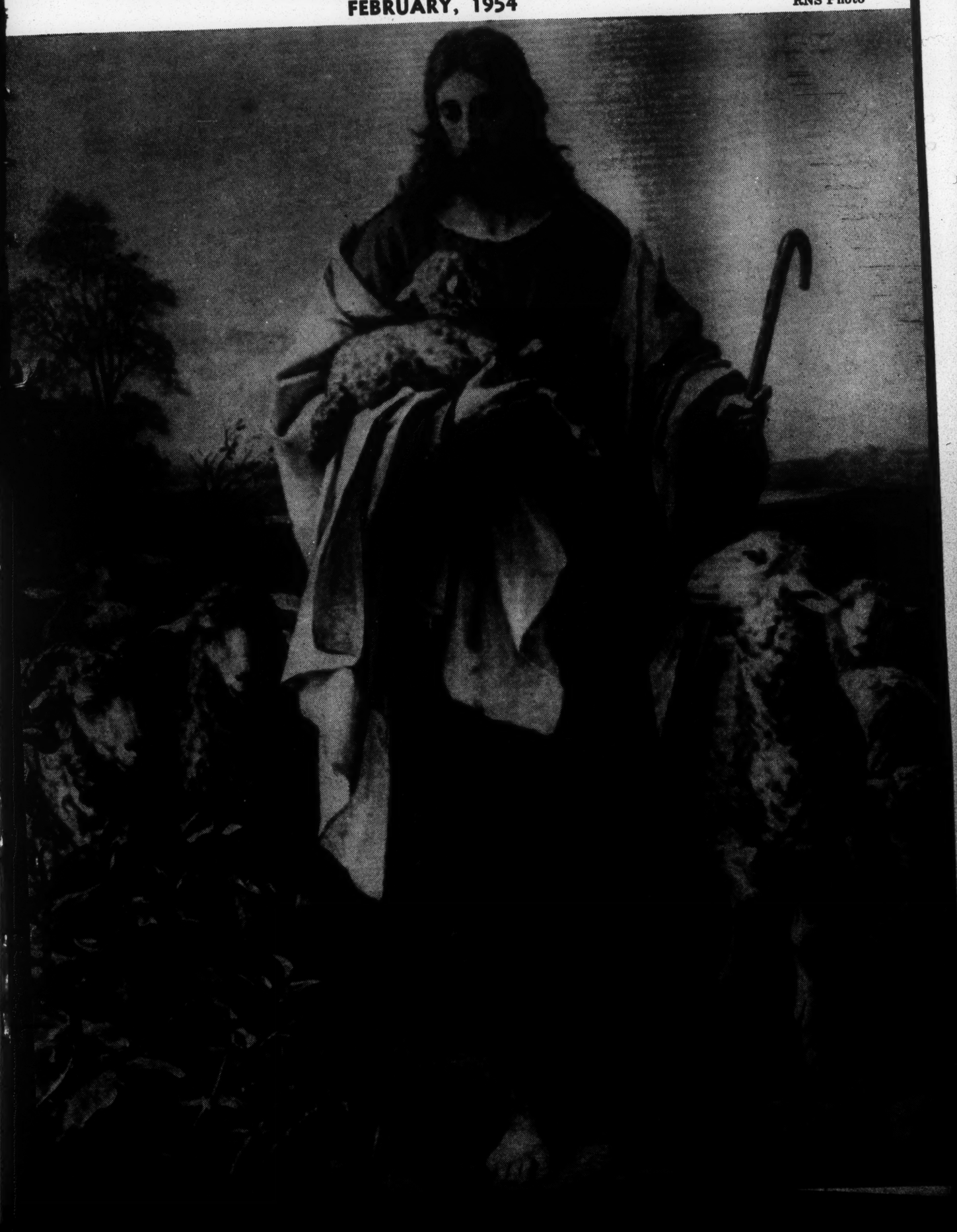

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THE CALL TO ADVANCE

Is this the time, O Church of Christ, to sound
  Retreat? To arm with weapons cheap and blunt
  The men and women who have borne the brunt
Of truth's fierce strife and nobly held their ground?
Is this the time to halt, when all around
  Horizons lift, new destines confront;
  Stern duties wait our nation, never wont
To play the laggard, when God's will was found?
No! Rather strengthen stakes and lengthen cords,
  Enlarge thy plans and gifts, O thou elect,
    And to thy kingdom come for such a time!
The earth with all its fulness is the Lord's;
  Great things attempt for Him, great things expect,
    Whose love imperial is, whose power sublime!

—*Selected*

True Greatness

Lincoln's strong belief that "The Lord is always on the side of right" often led him to prayer, and also to seek the counsel of men of prayer.

One desolate night, rather late, according to an oft-told Lincoln story, there was a knock at the door of the home of the famous preacher, Henry Ward Beecher. Mrs. Beecher opened the door. She admitted the tall man, at his request, to her husband's study. She waited, somewhat apprehensively, outside the door. She heard low voices in earnest conversation. Soon there came the familiar voice of her husband in prayer. Then she turned away, knowing all was well. An hour later the tall man left the house, out into the darkness of the night. The next morning the country was electrified by the news that President Lincoln had issued the Emancipation Proclamation! It took courage to do that. Whence came his determination to do the thing that he knew was right, regardless of personal cost? He had found renewed strength in the quiet conference and in the prayer of the night before.

Our churches—our country—our world—all need lives of true greatness.

We submit an essay by an unknown school girl. This essay was quoted at a Pastors' Institute, New Wilmington, Pa., by W. Taliferro Thompson, D.D., of Union Theological Seminary, Richmond, Virginia:

"A person can never get true greatness by trying for it. You can get it when you are not looking for it. It is nice to have good clothes; it makes it a lot easier to act decent, but it is a sign of true greatness to act when you have not got them just as good as if you had. One time when Ma was a little girl they had a bird at her house called Bill, that broke his leg. They thought they would have to kill him, but next morning they found him propped up sort of sideways on his good leg, singing. That was true greatness.

"Once there was a woman who had done a big washing and hung it on the line. The line broke and let it all down in the mud; but she didn't say a word, only did it all over again, and this time she spread it on the grass where it couldn't fall. But that night a dog with dirty feet ran over it. When she saw what was done she sat down and did not cry a bit. All she said was, "Isn't it queer that he didn't miss nothin'?" That was true greatness; but it is only people who have done washing that know it.

"Once there was a woman who lived near a pig pen; and when the wind blew that way it was very smelly, and at first when she went there she couldn't smell anything but pigs. But when she lived there awhile she learnt to smell the clover blossoms through it. That was true greatness."

Missionary Horizons

Vol. LXVII February 1954 No. 6

Christ For The World

. . . . WORSHIP SERVICE

By MRS. DON MONTGOMERY, Youngstown, Ohio

CHRIST, THE LEADER
(Luke 9:23)

Scripture—Hebrews 13:8; *John* 17:23

(*Symbol*—The Shepherd's Flute)

Meditation: Very early in the morning, just as the day is breaking over the jagged eastern horizon, the Jordanean Shepherd leads his flock into the fenceless fields to find pasture. The responsibility is not a light one for the valleys are narrow, the rocky hills are forboding and grass is scarce. By noon the sun beats down mercilessly and the good shepherd sensing the need of shade and water for his flock lifts his flute to his lips and gives a piping call. To make this flute he has cut two reed pipes, punched six holes in each, slipped one inside the other and bound them with wax and cord. The sheep eagerly follow their shepherd's call down the ravine or over the hill to some distant spring where cool water and perhaps shade may be found. Because sheep are pathetically stupid and the hazards of the land are many, their very lives are dependent upon their shepherd. No small part of the shepherd's skill consists in his knowledge of the ways of his flock. He must know their strength, their fears, their habits, and their instincts if he is to provide them with care and bring them safely to the sheep fold at eventide.

Thus we see that the figure of Jesus as the Good Shepherd is appropriate. John said of Him, that He did not need to have anyone tell Him what was in man for He knew. (John 2:25)

As we read the Old Testament we cannot help being impressed by the number of shepherds we meet in its pages. Among the many are Abel, Abraham, Jacob, Moses, Amos, and the shepherd-king, David. Following this goodly array of Old Testament shepherds, our Lord stands forth and announces, "I am the good shepherd and know my sheep and am known of mine." (John 10:14) As the shepherd of today places his flute to his lips and calls his sheep to obedience and action, so many times in the gospels we hear Christ's beckoning call, "Follow me." (Matt. 4:19) Matt. 8:22) (Mark 2:14) (Luke 5:27) (Matt. 16:24) (Mark 8:34) (Matt. 19:21) (John 10:27) (John 12:26) (John 13:36)

We are lured to follow a trusted leader, but first we must determine whether we have the vision and courage to follow Christ's leading for He says, "If any man would follow after me, let him deny self and take up his cross and follow me." (Luke 9:23) His call may lead us into new and hard fields of obedience and service, but of this we are assured, He always goes before us.

At the tomb on resurrection morning, an angel said to the anxious women, "Go quickly and tell his disciples that he goeth before you." (Matt. 28:7) He faced the problems of life ahead of us. He suffered the ingratitude of men long before we did. He even laid down His life for us, His wayward sheep. The cause of Christ is having a hard battle in the world today. One must have a callous

(*Continued on Page* 373)

Tomorrow Beckons Us

CHRISTIAN PROSPECT

By MRS. HERBERT L. DOWNIE, Detroit, Michigan, President 1953 WGMS Convention

Most of us have at some time crossed a stream by walking over stepping stones. Sometimes the hops between the stones were awkward, or difficult, but once we had reached the other side we felt satisfied with our accomplishment. The world-wide church in recent years has been experiencing such a process of crossing waters that separated one group of Christians from another. Conferences in Jerusalem in 1928, Madrid in 1938, Whitby in 1947, and Willingen in 1952 may be considered stepping stones in the unity of world-wide missions. As we consider the Christians' prospect for the future we might well consider some developments of these conferences.

Since the Whitby conference in 1947 the missionary obligation of the world-wide church has become more clear-cut. Churches, young and old, realize that they must become obedient partners for Christ; that the missionary obligation of the church must be restated to meet current needs, and that the entire church must recognize its missionary task. The world today is largely ignorant of the gospel. It is faced with a revolutionary belief that presents a challenge greater than Islam, Communism. This challenge must be the means of stirring the world-wide church to greater advance for Christ. It means we must do some hard thinking, be more faithful, and have vision and courage to venture forth for Christ.

Much of our church membership must relearn and in many cases rediscover the true Christian faith. In many churches our Christianity is not authentic but is simply a system of moral idealism. We must first awaken people to the meaning of Christ's sacrifice and command to tell the world.

God's purpose has been evident through the pages of history. If we believe this then we may ask, has God been behind nationalism, communism, and imperialism? Perhaps, we might say, these are the outgrowth of man's sin and not the purpose of God? Whatever we ask, the answer cannot be lightly regarded for if we believe in God's plan that Jesus was sent to save the world it means we as Christians must accept our responsibility for what is happening. The purposes of God must be recognized by the church if it performs its task.

The church must be a part of the world, it cannot live outside of its needs and still be of service to it. Today we learn that in Asia the people are actually receiving less food than they did ten years ago. The population of the world has been steadily increasing while its resources have been declining. What is our moral responsibility as Christians? Must we learn to concern ourselves with the developing of better farming techniques, the sacrifice of our own selfish plenty, to help achieve the task of the church? This problem of world population is a threat more serious than atomic or hydrogen bombs. We must look at it in the light of God's purpose in the world. Then we shall have hope and not despair. The church, however, must remember that God expects us to do something. Clear thinking, and faithfulness in doing our task for Him are our share.

Concern for the world should help us to develop a deeper fidelity. If we had known what was to happen in China would we have been more faithful there in the time we had? Would we have carried out our policies with more reality instead of theory? A deeper fidelity must be more evident in familiar things. God has called us to be fishers of men . . . but shepherds also. God has called us to be evangelists . . . but we must nurture these young Christians as well. Today the task of the Christian church calls for greater faithfulness . . . greater than in the days of William Carey.

The reason we need to be more faithful is that in all lands where there are Christian churches help is needed. Greater population, secularism, and the threat of communism call for a deeper fidelity if the task of the church is to succeed. Our educational and medical services have been threatened, yet their needs are great. Our mission institutions are in many places in precarious situations. Our time is growing short in many parts of Asia and Africa where the welfare state is taking over. The needs of literacy and adequate literature are tremendous. Half the population of the world does not know how to read or

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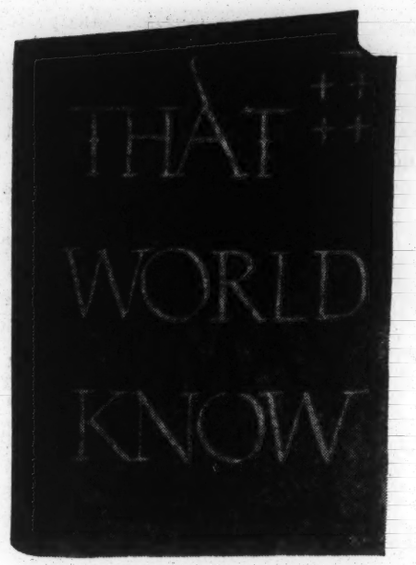
The final review study of the splendid interdenominational 1953-54 study book, "That the World May Know" by Charles W. Ranson, a publication of Friendship Press. Available from the U.P. Book Store, 209 Ninth St., Pittsburgh 22, Pa. Cloth $2.00; paper $1.25. The Workbook "Know" and also the Adult Guide are available for program suggestions.



write. This total is rising because of population increase and political factors. UNESCO claims that of thirty-four countries requiring aid, twenty-seven of them wanted it for basic education.

The need for literacy is evident in our young Christian communities. Many new Christians are from primitive people. If they are to survive they must not be handicapped by illiteracy. If the church is to grow spiritually as well as in numbers people must learn to read.

One of the crying needs today is for adequate literature for these young learners in Christ. We need to venture forth in faith to see that writers and publishers help to develop and distribute good reading materials. Books can bring darkness or light to the heart of Asia or Africa. Close upon the heels of much literacy work of Christian churches comes the availability of cheap communist propaganda. Young readers want to read and unless we have good material available they will seek that which will bury their souls in darkness. The church must also see that adequate audio-visual aids are available in as many areas as possible. The mission of the church can be secured through making available to all people materials that will tell them about Jesus Christ and His love for them.

Another area in which we must be more faithful is prayer—the greatest power in the world. It is our way of speaking to God and His way of directing our actions. "Ask and ye shall receive" . . . this promise is full of meaning. Do we pray to receive the needed blessings? Literature, institutions, audio-visual aids are of greater value when we undergird them with prayer.

Christ has commissioned us to go forward. The signs of the times are of darkness and confusion but the frontier for men's souls are unlimited. The growing world population adds to the greatness of our task. The church is challenged to move forward in ways new and untried for Him.

The advance for Christ may be developed in many ways, but at Willingen two ways were considered. First, that we must cross national and denominational lines and present a united front for missions. We must witness for Jesus Christ. Our task is holy, apostolic, and catholic in its make-up. It is time for greater ecumenical development.

Second, witnessing through the lay-world. While there is a greater growth of nationism in the Orient, there are today more Western Christians in Asia and Africa than prior to World War II. This intermingling is apt to become greater as continents and oceans shrink with modern transportation.

The Swiss have already instituted a program whereby laymen going forth to these lands for business are given training as non-missionary representatives. In these lands 65,000 lay workers are going to do a greater work for Christ than the 300 missionaries the Swiss have there. This means that in the future lay-workers will carry their Christianity with them. Exploitation of other peoples must end and witnessing for Christ must become a conscious effort of these lay-people. What results will this have for the lay workers themselves? Their faith will deepen as they witness. The training of these "non-professional" missionaries will present to the world-wide church a task calling forth faithful and ingenious service. Vision, faith, courage are the ingredients needed to develop these new frontiers.

The task of the church demands the unity of mission. Many years ago a famous untouchable of India, Dr. Ambedkar, said to Dr. Azariah, bishop of Dornakal, "Can you as a Christian Church offer us any unity comparable to the unity we have as Harijans. Have you one body we can join as one people?" A few years later at Edinburgh, Dr. Azariah, conscious of the dissension over denominational lines, told the assembled delegates that the church of the east needed to have Christian unity or it would die. Today we realize that the church of the west must also be a mission church. The two phases are but one in the purpose of God. The church is God's vehicle for spreading the gospel, east or west. Protestants must rediscover their apostolic purpose and commit themselves to a program

of world-wide missions, if they are to bring about God's purpose for the world.

The need for unity has become more evident as the years have progressed. Early missionary groups felt keenly the need for unity in the fields of other lands. The formal organization of the International Missionary Conference in 1921 was the result of earlier mission groups united to present Christ to the world. The need of cooperation was felt in the early years by the young churches. Vellore and Allahabad are institutions that show the value of this cooperative spirit. Unity of mission expresses three things: 1. that the task of the church is to win others to Christ; 2. that in working together there are more similarities than differences; 3. intimate, active cooperation develops a feeling of unity.

The Church of South India is a good example of this unity. Here the church stands in a heathen community founded upon belief in Jesus Christ and held together in service for Him. There are problems but the strength of the cause of Christ is in unity.

This unity is cultivated through the World Council of Churches and the International Missionary Council. The urgency of Christian unity is apparent but the way is not easy. Denominational lines and ideas are barriers that are difficult to overcome but if we believe in God's purpose we must believe that the solution for Christian unity comes through the will of God made known to us through Jesus. Our spiritual diversities can enrich our Christian heritage.

We must remember that in securing its task the world-wide church should insist that genuine Christianity is not expressed in any church or group of churches but only through Jesus Christ and his sovereign power. The ecumenical movement is not the final answer to Christian unity but it is a means of God to draw His people together. The task of the world-wide church is to go forward seeking to fulfill its mission and learn the purpose of God for the church and express the belief in one body, one spirit, and one witness-unity for Christ.

The hope of the world rests entirely on belief in Christ. The church—his vehicle—may perish if it does not witness for Him. The early Nestorian church of China and the early churches founded by St. Augustine in Africa perished. The only church against which the gates of hell cannot prevail is the church founded on the fact that Christ is the Saviour of mankind.

Churches founded for the sole purpose of being social agencies lose their opportunity to fully witness for Christ. Many hope for churches that are concerned with education of every type—a church that is the spiritual arm of free nations in their "ideological warfare." Unless God's Word to man is made known the mission of the Christian loses its meaning and becomes secular idealism. Fairylands will be lost once more.

The hope of the world rests in the faith founded on God's intervention in the world by the sending of His Son. However, we should know that God's real purposes lay outside the world in a world eternal. Jesus sent his disciples and He sends us "into the world—that the world may know." The letter to the Ephesians reminds us that we are a part of the building whose foundation is Christ. Here is the unconquerable hope of the Christian mission. . . . God's victory within human affairs. God's purpose is that all human history will be consummated in Jesus Christ. From his first coming to his final return is the era in which the task of the church is to bring all men to Jesus Christ. This hope does not mean that all social responsibility can be ignored but it calls each individual to help win all men to Christ. The certainty of this victory caused the early apostolic church to declare, "For God hath not given us the spirit of fear but of power, love, and a sound mind."

Contemporary disillusion developed because of failure to find community. The world-wide church today can claim this community only as it peers beyond. Civilizations may perish—the church does not have as its task the saving of civilization. Together we must look beyond as did St. Augustine to a city whose Builder and Maker is God. The redemptive community does not depend on history . . . it draws its purpose from Jesus Christ. The world beyond gives the mission of the church victory in the world. The world-wide church is in the world but it is not of the world.

We of the Christian Church must realize that our responsibility is that while living in two worlds we are witnessing, "That the world may know" the Source and Center of the Christian Hope—a living person, Jesus Christ. It is He alone who can remove our perplexities and fears.

The task then of the church is the mission upon which He has sent us. It is a mission of sharing the "Good News" with all people. It is a mission that will plant the cross not alone in this world but in the world beyond. Christian prospect is definite and it is sure. His command, "Go ye into all the world and preach the gospel" is our task. May He guide us that as we witness the world may know Him.

Widening Horizons—

NORTH SUDAN

By E. VERNA PILLOW, Omdurman, The Sudan

FOR the most part the North Sudan is a land of vast areas of desert or semi-desert which enables the traveler to see for many miles. Objects on the far horizon are necessarily indistinct, and even those within closer range are often deceptive and play tricks on the viewer's eyes. Sheep and goats appear on the distant plains to have longer legs than they do; men walking across the desert may be gazed at in amazement before their identity as men is established; shimmering heat waves distort trees and rocks and place among them lakes of water that do not exist. The broad horizons never fail of fascination and beckon the traveler on to perceive the identity of seeming mysteries.

Missionary opportunities appear on the horizon. Indistinct at first as to character and the effort they demand, there comes a day when the need is made clear and a plan for action definitely takes shape.

Horizons for the Evangelical Church in the North Sudan have broadened, though slowly. The Church's beginnings were confined at first to the capital center, but gradually pushed out in answer to the beckoning of unevangelized fields and unpastored groups of Christians. Congregations in Port Sudan, Atbara and Wad Medani resulted and they with the tri-cities. (Khartoum, Khartoum North and Omdurman) formed the Sudan Presbytery.

Further visions of opportunity are now developing into tangent result. To the southeast of the presbytery's territory there is a new and keen congregation growing out of the contacts offered by the school in Gedaref. Just recently a new large room has been added to the school. This not only serves to house the ever-increasing school enrollment, but also acts as a church to accommodate the large Sabbath School whose record attendance has reached 180, and the well-attended worship services which serve a cosmopolitan group of Christians—Armenian, Sudanese, Egyptian and Ethiopian—many of them nominal Christians who are gradually being aroused from a spiritual lethargy engendered by years of living in a community that offered no Christian shepherding. During the five years since missionaries first went to this field they have with patience endured the struggle with opposition and discouragement, experiences which now appear as part of the haze through which the gratifying result has emerged into clear outline.

Another new field for the Church is Kosti on the White Nile, the southern limit of the North Sudan. Here a national evangelist gathers a group of Christians for worship and witnesses to non-Christians. It is still to be made clear how the work here can best be developed.

Opportunities for growth appear, too, within the longer established groups of Christians. Port Sudan will soon dedicate a new church building—one that raises its spire and cross to witness to the community of the faith of this group of evangelical Christians. Encouraged periodically through the years by the addition of Christian leaders to its membership only to be discouraged again by their removal to secular positions in other cities, they have remained a small and struggling congregation. The erection of the new stone church made imperative by a government order for removal of wooden structures is one of which they can justifiably be proud, and it brings into clear outline the vision of a growing church in the Sudan's only port city. With prospects of the arrival of a pastor, which they have been without for several months, they pray that he may be one who will lead them into the fulfillment of this vision. The church in America may pray with them.

There is visible still further opportunity which if recognized may well mean the making of a strong witnessing Church in the North Sudan. Southern Sudanese, Christians and non-Christians, come in ever-increasing numbers to the North seeking work and the advantages of the city. Many of these find Christian fellowship among the various Christian organizations, but many more find only the vices of city life. To make their way in the North or to be fitted for the Arabic language requirements arising in the South, these men must learn Arabic. What a priceless opportunity this offers the Evangelical Church! To give

One article for this topic had not arrived at press time. Perhaps study groups can secure information from other sources on Widening Horizons in the South Sudan. You may ask missionary friends. Consult "Handbook on Foreign Missions"; News-from-Afar sections of recent "Missionary Horizons" and articles in other U.P. periodicals.

Christian nurture by a wholehearted acceptance into their church worship, and to give secular teaching under Christian supervision in night schools and individual instruction opens wide a door of missionary service.

Recently some Southern Sudanese Christians joined the church in Khartoum North. Benjamin Agak, a 6-foot-8-inch-tall Dinka, is taking an active part in the congregation as church librarian. But the vision of the opportunity offered by her Southern brethren must yet become real to the Church membership, and unfortunately it has failed to appear for many even on the hazy horizon. Shall we not pray that it may and that the time shall soon come when the real task will take form and a definite plan of action will come into being. When it does it will doubtless bring such returns in growth and happiness to these serving Christians that they will look ahead with eagerness to the still widening horizons for the Church in the North Sudan.

Schools of the North Sudan continually grow. Long established schools have made a steady advance in numbers, keeping administrators busy finding enough teachers to teach them and conjuring up rooms to house them. This has meant building additional rooms in some cases, or resorting to clearing out storerooms or ingenuously arranging for the use of every available corner.

In the past six years four new schools have come under the supervision of the Mission with the assistance of the Sudan Churches—Atbara Girls' School, Gedaref Unity School, Omdurman Commercial High School, and the latest, Wad Medani Girls' School. This last one appeared on the horizon only a year ago and today has become a clear-cut piece of work for us to do—maintaining and developing the only Christian school for girls in a city of 60,000 and its surrounding districts.

What the change of government, whose pattern is being molded by elections going on at this writing, may mean to the future of these schools is unknown, but accepting with gladness the freedom of the day to teach Christ to over 2,000 boys and girls now under their influence we keep our gaze on the distant horizon for what may appear.

One of the newest fields of expansion is that of literature. In indistinct outline we see looming on the horizon a multitude of opportunities presenting themselves. They appear as hands stretched out to receive—hands of new literates in the North Sudan harems wanting books that fit a Sudanese woman's need to know better ways of living; hands of children of our schools and churches desiring more books and attractive books for each age level; hands of the youth needing appealing Christian literature for their particular interests; and hands that are not out-stretched but are nevertheless empty because they belong to the many who do not feel the desire or need for reading, but who are potential readers if there can be put before them proper incentives.

The beginnings of the Traveling Library are very inadequate, but they are a start toward fulfilling the need that looms in its greatness. We look forward to more adequate facilities which include the building of a central library and reading room, and finding national helpers to carry out the program which we trust will come into clearer aspect as we draw nearer. Pray that we will be able to fill the hands that ask, with a literature to fit each need with a Christian emphasis.

There are still sections of the North Sudan not reached by evangelical missions. People like these whom one meet on the road to El Fasher challenge the missionaries.

Widening Horizons—

ETHIOPIA

By ISABEL BLAIR, Sayo, Ethiopia

HOW are our horizons widened? In school we learn of other cities, countries and people. Later we read books and articles of other people and countries, and our horizons are widened. As we grow older, we meet people from other cities, states or countries, or we travel and see other places for ourselves and again and again our horizons are pushed farther and farther away. To learn of a city or country from a book is not as satisfactory as learning of it directly from a person who has been there. This in turn is not as satisfactory as to go and see for oneself. Travel and experience are the best horizon stretchers that I know.

It is true also in Mission work. Before the Italian occupation of Ethiopia, we heard the names "Maji" and "Ghimeera," but they were rather far beyond the mental as well as physical horizons of our Mission. However they were not beyond the Lord's horizon! Now within the past five years, they have come closer and closer to each of us. After surveys were made, crude houses were built and mission stations established at each of these places. The Fred Russells and Mrs. Nessie Pollock opened the work in Maji, while the Charles Haspels and the Arno Geiklers began the work in Ghimeera. It sounds so easy to write, but what a great deal of "blood, sweat and tears" as well as prayers went into this work, only the Lord Himself knows. Each year when these fellow missionaries from the South join us for our annual meeting, we learn more and more about Maji and Ghimeera and so our horizons have widened.

We all tried to help the Bethel Evangelical Church* see the need and opportunity in these places, and have prayed that the Lord would lay some of the responsibility for Maji and Ghimeera people on the heart of this Church. At first it seemed uphill work, but the Lord is able. Today the Church has two families living in Maji, working for the Lord. Last month, October, 1953, Rev. Terfa Tiba, wife and four children and Ato Daka Golbo, wife and two children went to Maji as pastor and teacher. This was a widening of the physical horizons of the church, but there are other horizons to be widened beside the physical.

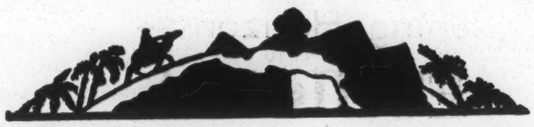
*"Bethel" is the name applied to the Evangelical Church in Ethiopia.

For a number of years our Foreign Board has been urging the fields to turn more and more work over to the nationals. We in Ethiopia are thankful that the Lord did part of this for us during the Italian occupation, for we might never have had the courage to do it ourselves. During nearly eight years when the Christians were on their own, they learned to organize and run their own churches and, praise God, they have been jealous to keep that power. Now the Mission is seeking ways to throw more and more of the work over onto the shoulders of these Ethiopian Christians. To this end it is hoped that the minister and teacher sent to Maji will be capable of running the entire station in a year or two. Misses McGeary and Halewood, whom we have stationed in Maji, need our prayers in a very special way for this training period.

Along this same line, we now have a school board of five and a hospital board of five whose advice and help we value. Recently the school board visited the boys' hostels and the classrooms. As a result they have told the church members to bring in grain to help the children feed themselves and have found two women to do part of the work. This extra supply of grain with some the boys have raised should go a long way toward feeding the over one hundred pupils living on our compound. National control experiment is being carried still further in the Matthews School for the Blind. Miss McGeary chose a board of five who are responsible for all the buying and running of the school. About once a month they show their account to the missionary in charge who checks it for accuracy and gives any needed advice. So far this is working very well.

There are still more horizons to be explored and experimented with in the future. One of these is the need for conferences similar to the summer conferences at home. Pray with us that in the Lord's time, some of these may be started at Sayo where there are ample facilities during vacation time. Another is the Mission's desire and plan to have a Christian Training Institute for the training of Bible teachers and evangelists. This has been looming on the horizon for several years, but has not yet materialized. May our Mission in Ethiopia never be complacent about present horizons.

Widening Horizons—
EGYPT



By MARJORIE J. DYE, Cairo, Egypt

WHAT IS HAIFA?

IF you should come to Egypt you would soon learn from experience what a *hafla* is. The nearest equivalent in English is any celebration, and just as we often speak of a "big celebration," so a hafla is nearly always a "big hafla." The more speeches, cokes, flowers and excitement, the bigger the hafla.

Haflas are among the most interesting features of a village literacy campaign. To casual observers, these haflas are graduation ceremonies, and in a way they are. When a man or woman finishes the primer he receives a certificate and graduates into the next stage of reading—the Life of Christ in twelve small volumes. But I am always a little taken back when someone refers to these spontaneous, unpredictable haflas as graduations.

The campaign in the village of Akaka was started in October and had its first hafla November 30. About 50 new literates were ready for certificates and their teachers needed to be recognized, for we use Laubach's "Each-one-teach-one" method. The teachers' award is a framed picture of Christ. We arrived at the church that afternoon a little before six, bringing with us the guest of honor, Mr. Alfred Moore, Secretary of the Committee of Literature and Literacy for the National Council of Churches in New York. It was a cold windy day, but as the people crowded into the church some of the chill melted out of the air. Along with the singing and speeches, there was a counter attack of photography. It seemed to me at one point that half the audience was rushing around arranging the other half for a suitable picture. The pastor read a long address in classical Arabic, giving honor to all to whom it was conceivably due. Some of the honored guests were government officials, and they wanted proof that these people could read and write. A number demonstrated their ability very well, one being the wife of the pastor. He told us that she was so much pleased to be learning to read that she hardly let anyone in the family sleep—they all had to take turns teaching her.

There was considerable confusion as the candidates came forward to shake hands with Mr. Moore and take their certificates from him. He pleased them enormously by speaking the name of each one. After the benediction, and the tea, cakes and candy, our car made two trips delivering people to their homes, the musicians, officials, visiting preachers, and all. At ten o'clock Mr. Moore and I reached home—the houseboat—cold and ready for our supper, but feeling that it had been a most satisfactory evening.

We hold a hafla every few months during the course of a literacy campaign, because it stimulates interest and often draws in some who thought themselves too old or too stupid to learn. I shall never forget the hafla in Abu Hennis last October. Here the women usually sit on the floor (the ground) on their side of the church, since there are only enough benches for the men. But that night there were hired chairs and benches, enough for everyone, and there were six pressure lamps instead of one. These hired lamps caused a lot of excitement by flaring and threatening to burn the church down. Then someone would grab a ladder, plunge through the crowd and save us. That night we moved right from the hafla into a wedding, with very little changing of scenery. The groom had just received a certificate for learning to read. We never saw the bride at all; at first she was swathed in a shawl and when that was removed she was veiled by a lace curtain. When she came and sat on the platform there was a riot because all her friends wanted to sit beside her. I could hardly believe my eyes when I saw this tangle of girls fighting each other, and finally being picked up bodily and put off the platform. The one left looked very smug, for whoever is first to pinch a new bride will be the next to marry. The music was furnished by a blind man who chanted in a shrill, hauntingly sweet voice. Standing in front of the church after the wedding, I noticed that all the women had disappeared. I was told they had gone to sit with the bride. "For how long?" I asked. "Until the groom comes and tells them to go home!" was the answer.

We have had five haflas in Hirz. At the last one the local school teacher read a

Egypt has Widening Horizons in other Christian endeavors as well as in Literacy.

Shamsa and her Braille Bible

poem he had written, praising everyone connected with the campaign, even working into it the names of Mr. Moore and Dr. Laubach. Reciting poetry is a dramatic art here, done with many gestures and lots of expression. It seemed rather significant that it was the school master who stood there speaking in the Hirz churchyard, in front of their new school room. It was almost exactly one year since Miss Davida Finney started a literacy campaign in this village. In that year a new life has come to Hirz—literacy has opened many doors, has given an opening into many good things. Last year there was no school; now the villagers themselves have built a little one-room school and hired two teachers. In the evenings the schoolroom is used for a club and reading room. The churchyard is enclosed by a good wall, so that it can be used for outdoor games. In a little room adjoining the church there is a clinic, run by an American nurse (from the Egypt General Mission). The villagers are experimenting with a better breed of chickens, brought in through Assiut College. Also from Assiut, the village has borrowed a Jersey bull for breeding better cattle. Our biggest problem now is to provide these people with books to read. Everywhere we went they said to us—what else can we read?

Then there are the villages around Hirz. One of them, Gaawir, has a literacy campaign going well, but five or six other villages are crying for the same thing. We hope this winter to reach out from Hirz into the whole area. The next center may be a little village near Hirz called Makassareen. I've always been interested in how it got its name. The word means "The Broken Ones," and the story is that at one time a group of workers were badly injured in a factory accident. They were given this little village and the land surrounding it as a compensation for their broken arms, legs and backs. So it is called Makassareen—The Broken Ones. We count it a great privilege to go to these broken ones in the name of Him who binds up the wounds and heals the broken-hearted ones.

A reading lesson

Widening Horizons—

PAKISTAN

By EVA M. HEWITT, Hillsboro, North Dakota, On Furlough from Pakistan

"WILL conditions for Christians in this country materially improve?" The grave answer given in Lahore by one versed in the economics of earth's troubled Christians was: "From my experience I should say not." Facing this bleak and worsening economic prospect, missionaries are increasingly concerned with practical aid for their people.

Dr. W. H. Ross in the sand-ridden Thal area, and Dr. E. V. Clements in Sialkot District have labored to procure land, and to settle on it intrepid families who will battle through to productivity. Progress drags.

What with its stupendous Moslem refugee problem, aggravated by continuing immigration, Government is hard pressed. The Boys' Industrial Home cooperating with other missions is training young men for industry. In a tremendous new ordnance plant near Taxila hundreds of Christians find a livelihood. On the other hand, in Sialkot City hundreds from industrial jobs have descended to sweeping for subsistence. Lahore has crowds, living we know not how, forced out of the village economy by the influx of refugees, jobless in the city.

There is no panacea. Government is encouraging Point Four. With hundreds of such workers there could be an effect! People must work out their own salvation. Missionary paternity is not the solution, but missionaries trained to work along with the people in opening new industrial fields are needed. Christian Panjabis having always lived intimately with poverty will, by God's grace and your *more* generous gifts, weather even this present devastating pinch, continuing to be a miracle of survival.

With such a dark background what makes this today the most challenging of our Moslem fields? (1) The beleagured church in Pakistan is the largest Christian group in the largest Moslem land. (2) It is a living church, not bound, but still allowed to witness. By the mission's greater endeavor in training leadership, by actual village evangelism everywhere, by personnel for special services, this church must be encouraged while the door is open.

A United Presbyterian constituency of 126,000 is served by 121 Seminary-trained national pastors. Assuredly one minister to over 1,000 persons, especially in scattered villages, is inadequate. But note some compelling aspects causing this church to rate our exceeding great loyalty.

1. Each pastor is supported by his own people. Sharing with the leader in times of scarcity is a reason why the church will prevail. When he visits and teaches his flock the minister is given something from their meager store of food. Love gifts of American clergymen to their Panjab brethren will help through this hungry winter.

2. A powerful cohesive force is the "Zabur"—the Psalter set ages ago to Punjabi verse by their own scholarly minister, Dr. Shahbaz, and to music by your Mary (Mame) Martin. "Wash me and I shall be whiter than snow," "God is our refuge and strength," "The Lord is my Shepherd," are household songs where no one can read the Bible!

3. Among mature educated Christians are spiritual poets such as Master Zia at CTI and Florence Williams at Hajipur who wrote hymns to fitting tunes. The schools and conventions spread the new songs and their tunes, for the latter are not written even by their composers. Thus the Gospel is sung and the Psalms, to indigenous tunes and words which unite those who love the Lord.

4. The holding of spiritual life conventions in Christian centers able to support them augurs well for the future. Sialkot is the mother convention. Maintaining a potent influence on the whole church, its trained national workers become nuclei for the smaller meetings. Massing to hear God's Word taught in the morning, and for evening evangelistic services brings many to face the personal claims of Christ. There is another value to the minority community in the largest Moslem land: at the convention the lone family from Jalalpur finds itself part of a pulsating spiritual organism, and takes courage.

Turn now to activities in which nationals are rightly and necessarily the medium, yet in which missionaries and money from the West are large factors.

1. The Bible is available in beautiful Urdu for the educated, and the New Testament in larger Panjabi print for those who read less. The Old Testament is being

(*Continued on Inside Back Cover*)

Widening Horizons—

Mountain Missions

By MRS. EDWARD B. MURDOCH, Mountain Secretary

WHO is wise enough to foretell the future of any project in these uncertain and ever changing times? Only the Christian, with the comforting and certain knowledge that the Lord will triumph and Christ shall reign in all the earth, can confidently predict the outcome of all the conflicting forces apparent today.

Our dreams of the future are colored by the accomplishments of the past, so when I am asked, "What of the future of the Mountain Mission schools?" I see as in a dream long lines of boys and girls in caps and gowns marching out of the doors of the two schools, joining forces and marching on in a wide column to join the great stream of alumni flowing on before them. They reach colleges and universities in their course and here the column divides, one to pass around on the outside to join predecessors who have also had to side step college but have become useful citizens engaged in many vocations.

The other division marches up the steps, enters the class rooms to emerge later on the other side. This group divides into several columns, always marching forward.

Some join the column of religious workers led by Dr. Herbert Armitage, an early graduate of one of the schools, now a United Presbyterian minister in Portland, Ore., and a member of the Board of American Missions. He is followed by Rev. Orus Rupe, a graduate of the other school, now a pastor in Ohio. Many others follow them, among them girls who wish to become Christian workers.

Others join the medical group, led by such successful physicians as Dr. Roy Kash and Dr. Otis Rupe, twin brother of Orus, who attribute their ambitions to their early Christian teachers. In this column are girls who will become nurses, some of whom will return to give service in our mountain hospital.

Others join the educational column led by Mr. Shelby Kash and Miss George Alice Motley, the former and present head of the County educational system.

Many others join the business column and will become merchants, mechanics, stenographers, clerks and industrial workers. On they go, a great stream heading into the future. Their careers will be different but they will have been built on a common foundation, a solid Christian education. High ideals and straight thinking will have been built into their characters by Christian teachers who cared enough about these boys and girls to give a few years of their own lives to help set their feet on the pathway of eternal life.

Yes, the future will continue to bring what the past has brought, only the results will be better and more abundant, but always through Christian training the students will be taught to meet the problems of their times. True it would be fine if the future could bring enlarged facilities, for both schools are crowded to the doors, but parents are not sending their children to these schools because they have the best buildings in either community, but have said again and again, "We want our children to go to these schools because of the Christion training they receive, because they are being taught to live the way they should live." So in the future, as in the past, the teaching will be aimed toward making better men and women.

As one who in the valley may abide
Goes to the hilltop for a rarer air,
So on the heights may I with Thee abide,
See far horizons, heavens more broad and fair;
And finding life in richer plenitude,
Nor shackled by the cares from which I flee,
May fill each moment with the sense of good
Which comes, O Lord, from knowing more of Thee. Amen.

—Author Unknown

Widening Horizons—

Negro Missions

By MRS. G. VIRGIL HUTCHISON, Negro Secretary

IN our October issue of *Missionary Horizons*, there were articles on "Climbing Jacob's Ladder." These told of some of those who have been able to climb to fuller, more useful lives because of various mission institutions which gave them impetus. But what of the institutions themselves and how can we increase their influence in ever-widening circles? What are our hopes and plans, plans in which the whole church may have a part?

It is desirable at times to evaluate the work of the department. Much of the outlay of funds went originally for schools. Had such schools not been available, adequate educational opportunities would have been denied to many fine young negroes. Now the states are coming to realize their responsibility to provide education for all of their children, irrespective of color. True, many of the schools are not up to standard but the leaven is working, and an awakened public conscience will ensure secular training for all.

This is very largely true in our Alabama missions. As the state has taken over teachers' salaries, we have channelled our funds into increased Bible teaching and health work, believing that is where our emphasis should now be. This year, for the first time, two full-time Bible teachers are employed at Camden Academy where over 400 are enrolled in the high school grades. As funds are available we hope to increase our Bible teachers. Our aim in this is never to teach denominationalism but to give the pupils a thorough grounding in the Bible and Christ's teachings. It is significant that seldom does a student graduate from one of our mission schools without having made a confession of faith and become a member of some church. As our Bible training program grows, may those participating in the classes receive an even stronger conviction of Christian responsibility. We would not forget the Bible teachers who are doing fine work at Henderson and Chase City.

We have long had a dream of a more adequate health program in our Alabama missions, perhaps even a clinic on a modest scale. This year we have not been able to secure even one nurse and we need the services of several. We do have a graduate of one of our mission schools who has entered nurse's training this year with the avowed intention of returning to the mission after graduation to help those whom she knows and loves. The work should include that of a school and a public health nurse. Very serious illness might often be averted by prompt recognition of danger signals by a community nurse. Needless suffering might be spared others by proper pre-natal care. The extreme poverty of the people is a contributing cause to physical suffering because of accompanying malnutrition. The hot-lunch program in our schools has helped many children, and should be enlarged. The Fulton Health Wagon continues its ministry by transporting the ill to a doctor or hospital.

Widening horizons in Henderson, N. C., would surely mean an enlarged Jubilee Hospital. There are times that beds must be placed in corridors to accommodate those who need hospital care. Remember that Jubilee Hospital is the only hospital in Vance County which admits negroes. Henderson itself is said to have a population of 20,000 of which about 20% are negroes. Our 37-bed hospital is doing well, with inadequate facilities, but its influence and help could be greatly increased with a new operating room, delivery room, additional patients' rooms, and a new kitchen. Our horizons there are badly restricted and extra funds will accomplish much. There is a strong possibility that citizens of Henderson will join us in the needed enlargement. Their aid would be added to Life Membership funds available for such improvement.

Wider horizons may increase Christian influence in all our mission stations as additional funds are available. The work may mean better health for a community, or a fuller understanding of God's word, but the ministry will be in Christ's name. The cup of cold water may be used to the saving of both physical and spiritual life.

WHY HE CAME

He did not wait till I came to Him,
But He loved me at my worst;
He need never have died at all,
If I could have loved Him first.

—An Unknown Christian

Widening Horizons— Indian Missions

WATER FOR THIRSTY NAVAJOS

(Condensation of an article in "The Stafford Courier," Kansas, by reporter, Clelland Cole)

THE Navajo Indians of Oljato Mission, southeastern Utah have a reason for their confidence in the ability of Mason McComb of Zenith, Stafford County, Kansas. He has recently finished the installation of a water pump and engine from which they may haul or carry water from the faucet at the mission instead of from a spring.

Water toting has been one of the burdens of the Navajo women, carrying it from its source to its place of need. Mason McComb wasn't long in helping with the water problem which had existed through the ages. He entered onto the scene in August—he had water gushing from the well in November.

Does it seem strange that a Stafford County farmer should be the person to water the Indians of Oljato? In addition to being a progressive farmer Mr. McComb is an active church member in the Zenith United Presbyterian Church, has a sense of humor which makes life a warm and vibrant experience for him and his family —wife and four daughters.

The story began, actually, when Fred Patterson, United Presbyterian missionary, visited the Zenith Church in June. He told of the Navajos at Oljato trading post who had invited him to work with them. Funds were available and he built the mission in 1950. Began then the quest for water. A well, 200 feet deep produced ten gallons hourly for a time, then dwindled to seven gallons an hour. This dribble of water was supplemented by hauled-in water, brought 35 miles. Water — sufficient water — that was the gnawing, pressing problem.

This problem of water rose as a challenge to Mason McComb. "Tell you what," he told Patterson, "when my family and I take our vacation next August, we'll load up our camping gear in a truck and come see you."

They did precisely that, Mr. and Mrs. McComb and daughters, Carol, Virginia, Evangeline and Linda. They loaded up also with candy and other sweets to please the Indian kiddies. The natural result was that at least two of them adopted him, stayed with him whenever possible—albeit they knew not a word he said.

That August trip was devoted largely to prospecting for water. After studying surface structures, looking over the mountainside, and checking the land, Mason chose a site for another test. How wisely he chose is evidenced by the fact that the well produced clear sweet water at 42 gallons a minute.

The well, however, was drilled after the McComb family had returned home after the August vacation. A permit was obtained from the Navajo Tribal Council and the Utah Water Resources Board, for the drilling.

When he got word from the mission that the well was "in," Mason ordered a pump and engine immediately. He had studied pumps and engines until he knew precisely the sort of pump required—one that would boost that water up the grade and which would do it at the rate of 17 gallons a minute, under 200 pounds pressure which allows a generous margin over the approximate 100 pounds required. A 3,000-gallon supply tank was installed above the mission, so that water would become available for tap use—a wondrous new convenience.

The site of the new well was 1500 feet from the mission, about 70 less elevation —a lot of downhill. Mason decided that a new-type plastic pipe would be the ideal conduit through which to pump the water from the well up to the supply tank. He had studied the problem in detail. When the pump and engine arrived in Zenith, he planned for every bolt, every coupling, every measurement. He assembled tools, welding outfit, supplies, plus 1,000 pounds of clothing sent by women of the Zenith

Mrs. Russell Montgomery (acting as interim Indian secretary since the resignation of Mrs. Frederick E. Milligan following the death of Mr. Milligan) had planned to write on "Widening Horizons" in Indian Missions. Then came the Kansas newspaper from Rev. Bruce B. Buchanan, pastor of the Zenith U. P. Church, concerning the gifts made to Oljato by a Zenith U. P. Member, Mr. Mason McComb. Inasmuch as this account brings hope of "Widening Horizons" among the needy Navajos, we believe it will be of interest to all readers. Incidentally, "Missionary Horizons" goes monthly to the McComb home!—Editor.

Church, and started toward Oljato on November 14. Two days later he was within 125 miles of the mission. The remaining 125 miles, across the desert, took almost all of the next day, for it was over a dim trail, up gulches, down dry river beds, up mountainsides, and never on a regulation road.

Arrived at the mission, he found the water situation worse than ever. The new well was completed, but no pump was there. The seven-gallon-an-hour well was out of commission. A small well at Oljato trading post was broken down. Water was being hauled in 35 miles.

How well McComb had made his measurements and planned each detail is attested by the fact that in 35 minutes after his truck growled up to the site, he had the engine barking, the pump working, and fresh, sweet water gushing from the pump.

From August to November—less time that it would take a government bureau to send an inspector, file three copies, and check on the deal, the Stafford County man had visited, appraised the situation, saw the problem, decided upon a solution, and had the job done. All that remained when he left Oljato was laying the plastic conduit up the mountainside.

Only two or three Navajos near the mission can read or write. Of the 76,000 on the reservation (including 26,000 of school age), only 12,000 are in government schools with about 1,400 in church missions and schools. The rest, roughly half of the school-agers are not in school. The people are scattered over a rough and arid expanse of brutal, rugged country. The services of the interpreter, Cecil Todecheene, are essential, for without his services no conversation can be carried on between missionary and Indian.

Mail arrives at Kayenta postoffice, thirty miles from Oljato, and is sent out twice a week. At one place, along the winding trail into Oljato, the trail bends around a jut of rock, in view of the mission. From this point at night, Missionary Patterson, if headed toward the mission, will stop, and he and his wife will carry on a code conversation by blinking of lights, he using car headlights, she using a flashlight at home. She will thus have time before he can unravel the rest of the trail, to prepare the meal, or be ready for guests.

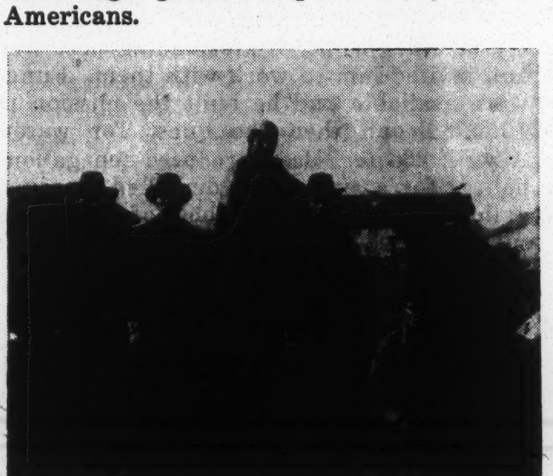
"That desert gets you," McComb explains. "It's dry, forbidding and hot in summer and cold in winter—there's not much but rocks and sand and desert, but it grows on you."

The rigors of life at Oljato are typified in his mind, by an incident while he was there in November. Riding into Patterson's home at 12:30 one night came an Indian who had been urging his horse across the desert since daylight, bearing news that a member of his family was violently ill. The interpreter was called. The Indian wanted help to start then. Patterson wisely explained that nothing could be gained by starting out in the desert that time of night, and that preparations for such a trip would take a little time. Accordingly, at dawn he dispatched a man in a four-wheel-drive vehicle toward Navajo Mountain where the sick person waited. The route was rugged. Patterson allowed six hours for the driver to get to the sick Indian and bring him to the appointed spot along the road, from which, Patterson, in his car, would rush him to the government hospital, 110 miles distant. His calculations were slightly askew, for he was obliged to wait at the rendezvous two hours.

"Calls come in there like that all the time," explains McComb.

Missionary Patterson will operate the newly installed water plant. McComb has recommended the purchase of a second engine, identical to the first, so that in case of a break-down, or needed repairs, one engine can be lifted, the other set in place, and service disrupted only momentarily.

Will the Navajos make Mason McComb of Zenith, Kansas, a member of their tribe with title of Big Chief Running Water? He has brought genuine help to a needy race of Americans.



The Todecheene brothers with Mason McComb in front of the pump house which they built for the Oljato mission.

Voice Of Short Termers

. . . South Sudan

By TALMAGE WILSON,
Pittsburgh-Xenia Seminary

THE FLAT grasslands of the South Sudan are a good deal like the plains of Kansas; the rivers that cut through this vast territory remind one of the Mississippi; the temperatures are not too different from summer days in Arizona, and the rains can turn roads into bogs just like one of those three-inch-in-a-half-hour rains in Oklahoma.

There, however, the resemblances begin to cease. In the South Sudan you will be tempted to stare at a white man—and the Sudanese do—for white men are quite rare. When you ask, "What language do you speak?" you may receive a score of replies and understand none of them, and your informants have probably not understood your question either. Houses are made of mud, roofed with grass. Trees of any size are almost non-existent and the rivers are full of fish which are caught by the men with hooks, nets and spears. The women do most of the rest of the work, and sometimes must walk several miles a day to carry water to their homes from the river. Some wear clothes, others do not. All love beads and dances, and have made their peace with millions of flies, mosquitoes and ants as well as the more formidable lions, leopards, hyenas, crocodiles and hippos. Very few can read or write since for the most part the tribespeople had no written language until the missionaries gave them that in recent years.

To have been a short-termer in the South Sudan was a marvelous experience for me. I got a chance to travel on two continents, meet people of many nationalities and learn new languages. When I went I thought I was giving up something, family, home, property, etc., but when I returned I realized that Christ's promise to His disciples had been true for me, for I had gained back many families, many houses were open to me, and I had many friends who welcomed me wherever I went.

The greatest joy, of course, was introducing men and women to Jesus Christ. To think that many of them had never even heard His name before, and that now, by believing in Him, they were to be my eternal brothers — this thought overwhelmed me, and caused me to pour out thanks to God.

Often enough, people say, "I wouldn't mind being a missionary if I were only sure that it was the Lord's will for me." That it is the Lord's will may be found from Scripture where Christ in His ascending command directed the disciples to go to the ends of the earth preaching the Gospel. Whether or not the Lord wants one specifically in this ministry is not as easy to determine usually, but it doesn't help to do nothing about it. Just as an automobile must be put in motion before the steering wheel can direct it, so we must take action and get under way before the Lord can and will guide us by His Spirit. As far as I am concerned, I can't wait to get back to this work that I love.

. . . Ethiopia

By ANNA H. ENS, Addis Ababa, Ethiopia

NOT long ago, one of our Eighth Class girls had to see a doctor. After they had talked for a bit, he asked, "Who has taught you English?" He was a foreign doctor and was impressed by her ability to speak English. Her teachers are more critical of her but she used this comment as a rather effective defense when I called her on a repeated mistake in Grammar.

Recently, when one of the Point-Four teachers was looking for an interpreter for her Adult Home-Making class, she came to us. An Ethiopian lady whom she had consulted told her, "It would be best for you to get a girl from the American Mission Girls' School for they have learned the importance of service."

Day by day one can see poor women bowed down with burdens of wood or water trudging down the road. As I see them I long that as more girls have the opportunity of education the status of womanhood will be raised in this country. According to custom women have a status far below men.

In a discussion of a choice of life-time work in Eighth Class, I was thrilled to hear Ascallu say, "I would like to be a missionary to Maji." Maji is our farthest station and among a people that is looked down upon by the upper classes. So, for this girl, this declaration may have meant more than it means when we in America answer the call to missionary service.

The above incidents illustrate four purposes of the American Mission Girls' School. We want our girls to get the best kind of education; we want them to learn the joy of service; we want them to achieve their rightful place in society; and most of all, we want them so to love the Lord that they will be impelled to take the Gospel to their own people. The challenge is great to any short-termer who desires to see these purposes fulfilled in those who have not been as privileged as we have. These opportunities are paralleled in our Boys' School in Sayo, and there is an urgent need for a young man to come as a short-termer to teach there.

We have many requests to extend our educational program to include secondary schools also. We see a great need there, but with our present staff that is impossible. There remains no alternative but to send our graduates to government schools where their eyes may be turned from the Lord's service.

Short-termers are comparatively new in the Ethiopian Mission, and there are only three of us now. The Geiklers serve in Ghimeera—Mr. Geikler as a builder and Mrs. Geikler as a nurse. Because short-termers are new here, the young people at home may not be too well acquainted with the possibilities. A young man is needed now for the school in Sayo! A young woman will be needed in a year for the school here in Addis Ababa. Both schools are Elementary and the teaching schedule of the short-termer includes the various subjects of the upper four grades. In Fifth Class about half of the subjects are taught in English and in Seventh and Eighth Class all but four hours a week are taught in English. If the teacher has special interests, such as Athletics, Home Economics, Music, or Art, there are plenty of opportunities to develop them. Our girls love to sing and they can be trained to sing very well. This year the enrollment of the Girls' School is 150 and that of the school in Sayo is about 300. A new classroom and office building was erected in Sayo about two years ago and a new chapel and classroom building is under construction in Addis Ababa now. I have found the facilities more adequate than I would have expected them on the Mission Field. We are crowded but the new building will remedy that situation.

Ethiopia is most inviting because of its beauty and comfortable climate. If the humid, sultry heat of the lowlands depresses you, but fresh mountain air exhilerates you—it is Ethiopia you want. If you enjoy a garden with flowers that would compete with the florists at home —this is he land for you. If you would like to be within vacationing distance of such places as the Sudan, Kenya, Uganda, or the Belgian Congo—you should come here. But most of all, if you would link hands with a fine group of career missionaries in bringing about the above stated purposes for the young people of this land—Come to Ethiopia!

. . . *North Sudan*

By GLENN R. NOBLE, Omdurman, The Sudan

AS I write this article, the elections in the Sudan are taking place. Unlike our American elections, which come and go in one day, these are spread out over several weeks. The capital city of Khartoum has not yet gone to the polls. As a result of these elections, the Anglo-Egyptian Sudan may or may not gain independence.

I have been witnessing a condition which is not peculiar to the Sudan alone, but which suggests again why we are here. Inevitably, a major election creates a certain degree of hatred and disharmony among the people. In this case the British seem to be the target of one of the two strong political parties. When I walk in the street, I hear many nasty words, in English, thrown in my direction by Sudanese who think I am English. Undoubtedly, there are many in Arabic also which do not penetrate.

What makes a man hate another man, or think he hates another man that he has never seen before? Or why, even, does a person seek revenge when his feelings are hurt? What satisfaction does a person receive in "getting even" with a "sinner"? Now, the case of hatred which I have cited is a false one, founded largely on misconceptions and exaggerations, but the root of it is just the same. It is pride—a selfish pride.

One of the Proverbs reads: "He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat."

I am reminded also of the incident in which the adulterous woman was brought to Jesus by the scribes and Pharisees. True, they were trying to trick Jesus into making a statement which would be contradictory to the law of Moses, but I think they would have received much satisfaction from stoning the woman! Their proud

hearts were not prepared for Jesus' answer: "He that is without sin among you, let him first cast a stone at her." He as much as said to them, and to the world today, that there is no room in a Christian's heart for this kind of pride.

Now, what about the Sudan? Here, there are lots of friendly, sincere, hospitable people; the kind one can't help loving. There are the other kind too, but I love them all because I know Christ died for them just as he died for me. His cleansing blood is sufficient for all of us. I didn't mean to imply that certain groups of Sudanese have a monopoly on pride and hatred or that they are even leaders in that field. What I mean is that in the Gospel of Christ we have the power to overcome such things and it is our obligation to share this sure solution. When Christ enters a heart, pride and a lot of other things have to leave.

A few days ago, I was playing basketball with some of our high school boys. One of the boys made a mistake and immediately one of the others jumped all over him. The two were after each other the rest of the afternoon. After we had finished, the boy who had started the fuss came to me apologetically and said: "I don't know why it is, but every time some little thing goes wrong, I get disgusted, and then I can't do anything right for a while." I suggested that if he were able to control himself just once, he would find it much more satisfying than getting disgusted or seeking revenge.

I realize that for some this may be difficult, but I'm convinced that to the victor, Sudanese or American, belongs a far richer experience than any revenge can offer. The victory remains in Christ, and the obligation remains with the Christian.

. . . *Pakistan-India*

By ROBERT E. NOBLE, Jr.
Pittsburgh-Xenia Seminary

DIVIDENDS OF SHORT-TERM SERVICE

"WHY did you leave the United States to live in a foreign land such as Pakistan?" Time after time this is what I have been asked since my return home in 1951. And each time I have attempted to answer that question, I have felt that I failed to get across the real reason for my three years in Pakistan. This may be another failure, but I would like to try again.

In recalling my experiences as a short-term teacher in Gordon College, Pakistan, I am convinced that there is no better way to invest several years of one's life. It would be impossible to enumerate all the dividends received from such an investment, but I would like to mention a few.

There is a dividend of service rendered by the short-termer to the Mission on the field. The work of a short-termer at Gordon College is typical of short-term work in general. His official task, usually, is teaching. Most short-termers work in the English department, but many other fields are also open: biology, chemistry, economics, history, philosophy, physics, psychology and political science. Besides this, and usually unofficially, the short-termer teaches Bible or Christian ethics. Personal contacts in and out of the classroom offer unlimited opportunities for furthering the Gospel message.

A second dividend is in the line of service in outside activities. There is no limit to the number of hours that may be spent in counseling and individual instruction in Bible and Christian living. A spare hour is a rare item, since most of the time outside of the classroom is spent in extra-curricular activities and other efforts in the church and community. The bill of fare usually consists of running here and there, plugging up the most demanding leak in a busy schedule, and rushing on to something else that cannot be neglected. As a result, life is far from dull, and time seems to slip through one's fingers as fine sand at the seashore.

The short-termer's job is what he makes it, and he is likely to fit into this leak-plugging program almost anywhere. He may be the proctor of a dormitory or the manager of a dining room, which involves checking on the quality of food, auditing accounts, hearing complaints and enforcing regulations. He may be placed in charge of an audio-visual program, which involves scheduling films and showing them, or he may be asked to sponsor numerous clubs and organizations in the college. If the short-termer has musical ability, this can be utilized in many ways, in playing an organ or piano for regular devotional services, or for numerous special services through the year.

The most valuable contribution a short-termer can make, however, is in his personal contacts with staff and students. Many of the senior missionaries are tied up in organization and administrative work, and are not free to do as much personal counseling as they would like. Students respond well to any sort of personal

attention, and there is ample opportunity for the short-termer to meet with students and to discuss their problems and questions relating to the Gospel. His youthful age is a great asset to the short-termer in his being able to draw students to himself and then to Christ.

We have many promising young Christian students in our mission high schools and colleges, young men who are seriously considering the question of life service for Christ. These young men will be the leaders of the church during the next generation. They need prayerful Bible study and training in practical Christian living, but above all they desperately need the guidance of a faithful under-shepherd who will pray with them and encourage them, and who will lead them in the steps of the Master. Who can estimate the value of the proper kind of counseling and spiritual guidance to them in these formative years of their lives?

A short-termer who is patient and understanding, and who is deeply concerned with the spiritual welfare of these young students, is the one most in demand on the mission field today. This is the short-termer's greatest challenge and highest field of service to Christ and to the Church. Through this kind of service "short-term" dividends can be "long-term" dividends in the Church's foreign mission outlook.

This is the best I can do to answer the question, "Why leave the United States to live in a foreign land such as Pakistan?" The answer can come fully only as one hears and accepts the call to the Lord's service in the foreign field.

. . . *Egypt*

By LOUISA G. HINES,
Brockton, Mass., under Missionary-career appointment

AS a short-term nurse in the hospital in Tanta, Egypt, I had many rich and varied experiences. The operating room had always held a fascination for me but there were never any openings in the hospitals in which I worked at home. Lo, and behold, when I arrived in Egypt my assignment was "Operating Room." It was one of the experiences in which the Lord proved Himself "a very present help in trouble" for I found I fell far short of what one would term an efficient operating-room nurse. However, experience is an excellent teacher, and the time spent there is one of my precious memories.

The ward work is one of those "never-a-dull-moment" affairs. One is kept busy from morning until night with nursing, various other tasks and spiritual contacts. I recall a dear lady—we will call her Mary—who came for surgery but for whom there was little hope. She was afraid to die. Terror was in her eyes, fear stamped clearly on her face. Our Bible Woman in making her rounds came upon this patient. With God's word, she unfolded to her God's plan of salvation, His promise of eternal life to all who will accept His son. Mary surrendered to His invitation. Her face, from that day until she died several days later, was wreathed in smiles. Her eyes shone with the truth that had set her free.

I wish I might say there are many such cases, but I cannot. Many hearts, hardened by Satan, turn away from the only One who can give the peace that passeth understanding. We covet your prayers that we as ambassadors for Christ may continue faithfully to sow the seed that the Lord might bring the increase.

In making visits to the villages with our Bible Women we realize what a blessed heritage is ours. Our hearts become burdened for these people whom God would call unto Himself also. I have enjoyed the gracious, genuine hospitality of these dear Egyptian people and have always marvelled at their generosity.

He has given the command, "Go ye into all the world and preach the gospel to every creature." He has given the promise, "Lo, I am with you always, even unto the end of the world"—and He has put forth the challenge, "Whom shall I send, and who will go for us?"

Is He calling you into service abroad? There is a place ready and waiting just for you to fill. Do you dare disappoint Him, after He redeemed you with His own precious blood?

MISSIONARY HORIZONS IN PUBLIC LIBRARIES

The mailing list of "Missionary Horizons" indicates that our Magazine is going to a number of city and town public libraries. Most of these subscriptions are gifts of interested local individuals or societies. Who knows what person of our own or other denominations, or non-Christian, might be helped by reading "Missionary Horizons"? Does your library receive it?

Understanding The National Council

THE ninety-fourth General Assembly of the United Presbyterian Church in its meeting in Albany, Oregon, in 1952, suggested that "pastors and Sessions should secure available material and inform their people," regarding the National Council of Churches. The General Assembly's Committee on Ecumenical Affairs has secured the information in response to this suggestion and presents it as a service to the denomination. The committee believes that this is a presentation of the objective facts as they stand.

I. How is the National Council organized?

The National Council has been organized by the official action of the 30 denominations which constitute its membership. The United Presbyterian Church took action at its General Assembly in New Wilmington in 1948 to join the Council. The Moderator of our General Assembly appeared at Cleveland in 1950 and participated in the official constituting acts as a representative of our denomination.

The Council is governed by a General Assembly meeting biennially, and in the interim by a General Board meeting bimonthly. The United Presbyterian General Assembly determines who shall represent our church in those meetings. (See the report of the Committee on Nominations at the last General Assembly.) For administrative purposes the Council is divided into four divisions: Christian Education, Foreign Missions, Home Missions, Christian Life and Work. Tasks within these divisions are usually assigned by the administrative boards within our own church whose work falls within the division's field. (For example: the Board of Foreign Missions appoints our representative to committees of the Division of Foreign Missions of the Council, while the United Presbyterian General Assembly appoints the official representatives to the National Council General Assembly.)

The National Council can only take official action when such action has the approval of denominational representatives. If majority rule overcomes one voice, that denomination has the right to withdraw support from such action without losing membership in the council.

II. What requirements are made of a denomination to belong to the Council?

The following quotations are from the Constitution of the *National Council of the Churches of Christ in the United States of America*:

"Communions which accept the objects and purposes of this Council as set forth in the Preamble and Constitution may have membership in the Council as a whole and in its various Divisions, Joint Departments, and Commissions, or Boards and Agencies of the churches may have membership in any one or more of the Divisions, Joint Departments, or Commissions of the Council." Article III, Membership, sec. 1.

PREAMBLE: "In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of the United States of America in Jesus Christ as their Divine Lord and Savior, . . ." (the remaining part concerns the eight cooperative agencies which were merged in the forming of the council).

"The objects of the Council are:

1. To manifest the essential oneness of the cooperating churches in spirit and purpose for the furtherance of their common mission in the world.
2. To carry on such work of the churches as they desire to be done in cooperation.
3. To continue and extend the work of the interdenominational agencies named in the Preamble, together with such additional objects and purposes as may from time to time be agreed upon.
4. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
5. To foster and encourage cooperation between two or more communions.
6. To promote cooperation among local churches, and to further the development

Brochure reprinted at the request of the Committee on Ecumenical Affairs of the General Assembly of the United Presbyterian Church.

of councils of churches in communities, states, or larger territorial units.

7. To establish consultative relationships with National Councils of Churches in other countries of North America.

8. To maintain fellowship and cooperation with similar councils in other areas of the world.

9. To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations." Article II, Objects.

The membership of the Council is limited to those churches which accept Jesus Christ as Divine Lord and Savior and who will agree to the objects set forth above.

III. What authority does the Council have over its constituent churches?

"The Council shall have no authority or administrative control over the churches which constitute its membership. It shall have no authority to prescribe a common creed, or form of church government, or form of worship, or to limit the autonomy of the churches cooperating in it." Article VII, section 2. Authority.

IV. What are the doctrines of the Council?

The doctrines of the Council are the historic doctrines of the Evangelical Churches as *defined by those churches in their own confessions of faith. Since the Council is not a Church, or a super Church, but a Council of Churches, it has no separate creed of its own.* It does, however, require that all churches belonging to the Council shall be evangelical in character since the Constitution of the Council limits membership to those churches which acknowledge Jesus Christ as "Divine Lord and Savior."

V. What efforts does the Council make to influence the constituent Churches in organization or doctrine?

The Council makes no effort to influence the constituent churches in organization or doctrine except to exercise moral and spiritual influences in the direction of fellowship and cooperation among them.

VI. Are the doctrines of a denomination altered by membership in the Council?

No doctrine of any denomination is altered by membership in the Council.

VII. Does a member of a constituent Church have to surrender or alter his faith because of his Church's membership in the Council?

No member of any constituent church is expected to surrender or alter his faith in any respect because of the membership of his church in the Council. On the contrary, *each member of each constituent church is expected to be loyal to the teaching of his own church in all matters.*

VIII. Is the Council responsible for the statements or doctrines of individual members of the Council?

The Council is not responsible for the statements or doctrines of any individual member of the Council. *Each individual is responsible for his loyalty and conduct to the church of which he is a member.* In the same manner, a United Presbyterian layman is subject to the session of his church, and a minister to his presbytery.

IX. If a denomination is not a member of the Council, how does that limit that denomination in seeking new locations of work?

If a denomination is not a member of the Council, that fact does not limit that denomination in seeking new locations of work. The Council has no authority to determine where any denomination shall or shall not undertake new work. Its only concern in this respect is to secure the kind of consultation among the denominations which will strengthen the work of all of them and make the combined work more effective in behalf of Christ and his Church. *Local* councils of churches are usually responsible for the comity in the location of new work.

X. What are some of the worthwhile activities and accomplishments of the Council?

The following paragraphs point out some of the concrete accomplishments of the National Council of the Churches of Christ in the U. S. A. since the beginning of its operations on January 1, 1951.

1. In the field of public affairs a strong campaign was conducted against the appointment of an ambassador from the U. S. to the Vatican. A manual on the subject, containing detailed information for the use of all concerned with the problem, was also prepared and 70,000 copies have been circulated. The work of its special committee was exceedingly successful and resulted in making it clear that here was a Protestant opinion that could not be ignored.

2. The completion of the Revised Standard Version of the Bible and its publication on September 30, 1952, has attracted nationwide attention. The National Council sponsored and publicized this significant translation.

3. A great advance in cooperative evangelism has been made through securing the Rev. Charles B. Templeton as an evangelist who is available for community-wide evangelistic meetings. Mr. Templeton has had phenomenal success in relating mass evangelism to the work of the local church. In Evansville, Indiana, 91,000 heard him. Aft-

erwards a program of visitation evangelism followed in which 3,500 calls were made by laymen which resulted in 800 additions to the local churches. The Department of Evangelism of the National Council fosters a continuing program of home visitation evangelism under Dr. Harold H. McConnell of our denomination, as well as a series of preaching missions throughout the nation in which denominational leaders participate; and this department of the National Council is considered as the heart of the Council's work.

4. A ministry to the men and women in the armed forces, supplementing that carried on by the chaplains in Army, Navy and Air Force, has been carried out. Among the services of the National Council in this area has been an important series of preaching missions by denominational leaders in the military camps. Another of the significant services of the National Council has been in connection with the new communities devoted to defense industries, such as the atomic centers in the Savannah River area and Paducah, Kentucky. In the Savannah River area, the National Council's Division of Home Missions has assigned a full time worker to help the local religious forces meet their overwhelming new responsibilities and to coordinate their efforts.

5. Special attention has been given to reaching students, especially those in tax-supported institutions in which a denominational approach is impossible. More than a score of "Christian Missions," each lasting a full week, with inspiring leaders from several denominations participating in each mission, were held last year.

6. The National Council was a great center for a united ministry of relief of suffering and to groups in special need. An important illustration of this was the work of Church World Service for displaced persons. When the program of resettlement of displaced persons is complete, more than 52,000 of these victims of totalitarian regimes in Europe will have found new homes in America through the work of Church World Service. In addition, clothing and medical supplies to the value of $5,600,000 were distributed in areas of special overseas need during 1951.

7. Through the Division of Home Missions, a unique program of religious education, public worship and social welfare was carried on for the migrant workers who move from place to place harvesting crops of fruits and vegetables and have no permanent homes. Two hundred and fifty thousand of these workers were reached through the "motorized harvesters" which follow the migrants, and through the field representatives of the National Council provide a program for the migrants and their families. Another noteworthy illustration is the work in behalf of teaching the illiterates carried on under the inspiring genius, Frank Laubach, who works in conjunction with the National Council's Division of Foreign Missions.

8. The use of radio and television for the proclamation of the Christian message has been far greater than ever before. During 1952 there were more than 1,000 network programs sponsored by the National Council. For Easter, 1953, the National Council was able to act for the Protestant Churches in offering for the first time a television film, entitled, "I Beheld His Glory," for presentation by television studios across the nation. This film is an excellent drama dealing with the heart of the Gospel story with its climax in the Resurrection.

9. The new Commission on Christian Higher Education has launched a program looking toward the strengthening of the church-related colleges and building up a stronger sentiment for their support.

10. The new "General Department of United Church Men" has become a task of great potential significance,—drawing together of the laymen of all Protestant denominations in a more united and effective service of the Church, both in the local community and in the nation as a whole. Already the process of organizing local councils of church men is in various stages of development in nearly one hundred cities of the country.

11. In addition to the new projects listed above, the Council has the following regular services:

A General Department of United Church Women—the World Day of Prayer sponsored by them is the most widely observed of any special period of prayer in the year—

Through the Division of Christian Education, a continuous process of developing outlines for Sabbath School courses and Bible training in all Protestant bodies is going on—

Through the Joint Commission on Missionary Education, the textbooks for mission study are prepared and published and used in all the evangelical denominations—(Miss Hazel Anderson and the Rev. Russell Stevenson of our denomination serve in the

Department of Foreign Missions of the National Council.)

A program of training for Christian family life with a pamphlet literature in this field is serving the churches in a quiet and steady way—

A series of scholarships for potential Christian leaders in other lands for training in theological seminaries in this country was made possible in 1951-1952—

The Council is responsible for nominating the Protestant chaplains who serve the federal prisons and for counseling them in their work—

Helping the churches of local communities to develop or strengthen councils of churches for cooperating service in their own communities is likewise a continuing function of the National Council, with the result that there are now more than 900 such councils of churches—

Through the Central Bureau of Church Building and Architecture, professional counsel is given to local churches which are building new edifices or redesigning old ones—

Special observances, such as Worldwide Communion Sunday and Reformation Day are utilized as important occasions for strengthening the unity among Protestants of different denominational backgrounds and strengthening the spirit of Christian unity.

World Council Of Churches

NOT only the National Council of Churches, but also the World Council is a part of the "Tomorrow That Beckons Us." A part of the Christian Prospect in *That the World May Know.*

Christians with a world-evangelism view are asking, "What will the Second Assembly of the World Council of Churches mean to *people?* The United States is to have the honor of entertaining this great assembly in Evanston, Illinois, from August 15 to 31, 1954. It is hailed as being one of the greatest church meetings in nineteen centuries.

The overall theme of the Assembly is *"Christ—the Hope of the World."* The subthemes which seek to relate the overall theme to life—here and now—in our homes, in our schools, in our factories, in our offices, in our churches, are:

1. *Faith and Order* — Our oneness in Christ and our disunity as Churches.

2. *Evangelism* — The Mission of the Church to those who are outside her own life.

3. *Social Problems*—The responsible society in a world perspective.

4. *International Affairs* — The Christians' struggle for World Community.

5. *Inter-Group Relations* — The Church amid today's racial and ethnic tensions.

6. *The Laity* (Laymen and Laywomen) —Questions faced by the Christian in his vocation.

Not everyone who might wish to do so will be able to attend. Even though much preparation is underway for entertaining the 1400 delegates, consultants, and accredited visitors that have the responsibility of transacting the business of the Council and wrestling with the six major subthemes, it is anticipated that the requests for rooms will exceed the capacity of the numerous dormitory facilities available.

However, the World Council has been requesting that *everyone* participate in this great event. How?

The answer comes that we may do so through:

1. *Prayer*—for the work of the Assembly and for those who guide its course.

2. *Preparatory Study*—of the advance material on the theme and subthemes.

3. *Informed Discussion* — at all levels, especially at the local level where the ecumenical movement becomes alive.

4. *Following the Assembly Story* — in both church and secular press—and both before and during the Assembly.

5. *Group Action*—for carrying forward the spiritual values and ecumenical plans that come out of the Assembly.

Low-priced and free material on this important meeting, and preparatory study leaflets, may be secured from THE WORLD COUNCIL, 156 Fifth Avenue, New York 10, N. Y.

President's Page

"A CHARGE TO KEEP I HAVE, A GOD TO GLORIFY"

"HEREIN is my Father glorified, that ye bear much fruit, so shall ye be my disciples." John 15:8 "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20

Bought with a price to bear fruit! Must the crop be poor, or can a rich harvest be garnered from our lives. Of ourselves we can do nothing but linked to the power of God we can yield a hundredfold.

Two words, however, must be made an integral part of life if that yield is to be forthcoming: first, *Commitment;* second, *Consecration.*

Commitment is the doorway through which we pass into kingdom work. The hinges on the door are "surrender" and "obedience." Paul saw the heavenly light and surrendered to it, and to complete his committal "was not disobedient unto the heavenly vision." Matthew was told to "Follow Me" by the Christ, and salvation came to his house because he surrendered "and followed Him" in obedience. The response of the young ruler was not the same. "He went away"—he refused. Peter pledged his love three times before the Saviour accepted his commitment.

"Help me to watch and pray
And on Thyself rely."

Today objectivity is the goal of modern thinking but commitment is a must for life eternal. Hesitancy in so doing because of a feeling of inadequacy, of unworthiness, of inability is dissipated by the promise of Phil. 4:13 "I can do all things through Christ who strengtheneth me."

Consecration is the "second mile" of commitment. "Enoch walked with God," and "He had this testimony that he pleased God." To walk daily with God through obedience is the joy of a disciple.

"O may it all my powers engage,
To do my Master's will."

Consecration is the deep spiritual principle involved in stewardship. Physical, mental, and spiritual life, talents, and possessions are a trust fund from God, to be used and accounted for. This attitude toward the whole of life results in a dedication to purposes beyond self—to purposes of God. Consecration is the heart of the Christian conception of a life of service, of the responsibilities and privileges of bearing much fruit. Spiritual life is barren by much concern for getting and having. The degree of conception is ascertained not by what is given, but by what is kept.

If our "all" is laid on His altar God will use us to the end that we may glorify Him. Often the use He makes will not be of our choosing, the way may not be by still waters, the road may be rocky, the path so steep we falter, but faith will hold us fast to the task given. Then we can say with Charles Wesley

"To serve the present age,
My calling to fulfill."

During this pre-Lenten period let us reaffirm our commitment to be whole-hearted, determined disciples of our Saviour, Jesus Christ; and consecrate our ALL to the service of the King.

"A charge to keep I have,
A God to Glorify."

Mrs. Wallace Rogers, 1st V.P., 1954 WGMS Convention

Bible Societies Observe 150th Jubilee

Released by Banner & Greif, New York

American Bible Society Adopts Largest Budget in Its History; To Top Four Million Dollars for First Time; World Good Will Book Is Focal Point

AN unprecedented program of worldwide scope to re-awaken interest in Bible reading and to supply Scriptures to people who want them will be launched in 1954, it was announced by the American Bible Society.

Described as "one of the greatest mass statements of faith in human history," the project will be conducted simultaneously during the entire year of 1954 by 24 national Bible societies, all members of the United Bible Societies. People of at least 60 nations will participate.

The program will commemorate the 150th anniversary of the founding of the first national group, the British and Foreign Bible Society, and the 500th anniversary of the completion of the Gutenberg Bible, the first printed edition. Some U.S. church groups observed the Gutenberg anniversary in 1952, but the more commonly accepted date is 1954.

Among the program's goals will be to increase the distribution of the 24 societies from 20,000,000 volumes of Scriptures annually, the present total, to 25,000,000 in 1954, and to 50,000,000 by 1960.

Simultaneously, the American society announced that, as its part of the program, it had adopted the greatest budget in its 138-year history. It will exceed $4,000,000 for the first time. A regular budget of $3,487,000 has been approved in addition to a special budget of $570,250, for a total of $4,057,250.

Representatives of 53 denominations, meeting in the Bible House, 450 Park Ave., New York, voted approval of the program and budget.

The special budget will be used for certain new and urgent needs in the Far East, Middle East, Latin America and the United States, and for several new Bible translations. These needs range in scope from such matters as providing Scriptures in Chinese for Formosa, to supplying one-minute films to more than 50 U.S. television stations which have requested the society to produce daily Bible reading programs.

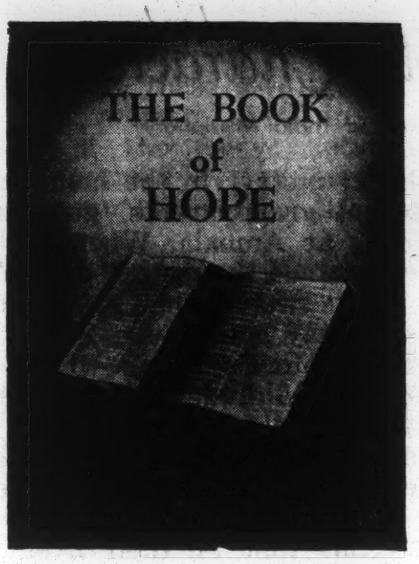
One of the focal points of the observance will be the World Good Will Book, a compilation of signatures by people all over the world who will contribute to a fund to make Scriptures available to others.

"The World Good Will Book will be one of the greatest mass statements of faith in human history," said Dr. Robert T. Taylor, general secretary of the American society. "People in more than 60 nations will sign their names on the pages of this book of testimony to their love for the Bible, their faith in its teachings and desire to share it with others.

"There are hundreds of thousands of people in many parts of the world who believe in the Bible enough to share it with others. When those who love the Bible inscribe their names in a huge book it becomes a proclamation to the world and a rallying point for all who love the Lord and His Book," Dr. Taylor said.

Each participating nation will collect its signatures on pages of the same size, 22 by 26 inches, and send them to the United States for binding. Signatures will be grouped by country, major subdivision and by city. Upon completion, the book will be displayed in principal cities all over the world and then lent for one year to each of the 24 participating national Bible societies.

The program of the United Bible Societies is an outgrowth of a much smaller project conducted by the



American society to provide Scriptures for the Japanese people in 1950. Since that year, the American society has made gifts to Japan which have permitted distribution of more than 15,000,000 Japanese Bibles, Testaments and Gospels. Ivan L. Bennett, later appointed chief of chaplains of the Army, said of the Japanese Good Will Book, that "the day for Christianity has been saved in Japan and that largely through the work of your society."

The Bible societies are limited by their charters "to translate, publish and distribute the Holy Scriptures without note or comment and without purpose of profit." The insistence upon publication without note or comment has permitted united support for the work among communions with widely differing views.

The British and Foreign Bible Society was established in 1804 after an ambitious attempt to distribute Bibles in Wales found an edition of 10,000 exhausted in four months and large districts unsupplied. The British sent representatives to other countries with a request that they, in turn, organize Bible societies.

The first Bible society in the United States was located in Philadelphia and founded in 1808. More than 100 such local groups were functioning within six years and the American Bible Society was chartered in 1816. The American society at one time had more than 2,000 auxiliaries but the number is now reduced to only a few because of changes in the structure of church financing.

In the past 150 years, the various societies have distributed over 1,200,000,000 Scriptures in about 900 languages and dialects. In the 350 years which elapsed between the first printing of the Bible and the founding of the first Bible society, some portion of the Bible had been translated into 73 languages or dialects. Since 1804, a total of 991 new languages or dialects were added, at a rate of seven new languages or dialects each year, until the total is now 1,064.

Among the projects which the American society sponsors is a Worldwide Bible reading program, in which people all over the world read the same Bible passage each day during the period between Thanksgiving and Christmas.

Of the 25,000,000 volumes of Scriptures which the 24 societies plan to distribute during 1954, the American society hopes to distribute 13,000,000.

A group of 33 laymen will serve as a sponsoring committee for the American participation in the World Good Will Book. They are Judge Florence E. Allen, Faith Baldwin, Eugene E. Barnett, Mary McLeod Bethune, Glenn Cunningham, Dale Evans, Ford C. Frick, Brooks Hays, Lem T. Jones, Walter H. Judd, Alf M. Landon, Marjorie Lawrence, Bob Mathias, Dorothy Maynor, Adm. Lynde D. McCormick, Adm. Chester W. Nimitz, James C. Penney.

Also, J. Howard Pew, Edward V. Rickenbacker, Roy Rogers, Ruth Bryan Rohde, Francis B. Sayre, Igor I. Sikorsky, Robert Gordon Sproul, Amos Alonzo Stagg, Charles P. Taft, Lowell Thomas, Channing H. Tobias, Frank M. Totton, Gen. James A. Van Fleet, Jerry Voorhis, Mrs. James D. Wyker and Judge Luther W. Youngdahl.

Two Unforgettable Characters

By KATE A. HILL, Eldora, Iowa, Retired India Missionary

THIS is the story of one, no, two English women born in India who spent their lives serving the Lord in Bhera, a corner of His vineyard.

I wish I could take you to Bhera, that old walled Mohammedan city, so ancient that nobody knows its beginnings. On the banks of the Jhelum river it has built itself up, ruined houses upon ruined houses, so high above the waters that it can never be overflowed though the area surrounding it is often flooded by that mighty river.

No wheeled vehicle can traverse its narrow twisted streets. Its people are descended from those Mohammedan converts from Hinduism way back in the times of the great Mogul invasion. They hold their faith with the zeal of a fanatic. Far removed from outside influences they stand aloof from missionary endeavor.

These two women were cousins sharing the same home. The older one, Mary Morgan, was born in the Lucknow residency, October 15, 1857, during the days of that fierce siege of the long-remembered Indian mutiny. So fierce was the onslaught that a bomb burst close to the bed of the mother and the newborn babe.

When she was only three years old her father died and she went to live with her mother in the home of the maternal grandparents, government officials at Ambala. When she was nine years old the mother died. When she was twelve the grandparents passed away leaving her in the care of her mother's sister whose husband, Mr. Aldredge, was a deputy district commissioner.

In this home she became an elder sister to her cousin, Edith Aldredge, the other character in this story. From this time on their lives were linked together.

Her early education was received at Cainville House in Mussourie, a very high-class school for children of government officials. Later she finished at Woodstock school where many missionary children attend.

When it came to choosing a life career she took up nursing, at St. Catherine's hospital, Amritsar, specializing in midwifery. The head of this school was Miss S. S. Hewlett, a writer of considerable note, as well as a doctor. Her books and articles appeared under her nom de plume, A. L. O. E., said to mean "A Lady of England." All of the older missionaries are familiar with these books.

About the time Miss Morgan completed her training our own Dr. Sophia E. Johnson who had opened her hospital in Jhelum two years earlier, decided to do further pioneering. She planned a dispensary in Bhera and asked Miss Morgan to take charge. On March 8, 1899, Miss Morgan arrived, accompanied by Miss Aldredge as Bible Woman and aid. And here the pair settled for life.

A small attempt had been made by itinerating missionaries to gain a foothold in this Muslim stronghold. Some funds had been set aside to build a chapel on the outer edge of the city.

Miss Hill needs no introduction to United Presbyterians who have followed with interest her missionary career in India.

Iowa was the state of her birth, of her grade, high school, normal school and college experiences. She taught school several years in Iowa before she applied for foreign mission work, and it is to Iowa that she has returned for retirement.

Although Miss Hill had always been interested in missions, she turned her mind definitely toward the decision to be a missionary herself after she heard Miss Emma Dean Anderson make an address in College Springs. Another of the long list of people whose interest in India is due to Miss Anderson!

Miss Hill sailed to India in 1896. She served in Lyallpur and Sangla Hill. When on furlough in 1915 she felt she must remain near her aged father, but served as Field Secretary for the Women's Board from 1917 to 1923. Following the death of her father she returned to India where she served faithfully, except during furlough periods until her retirement in 1943.

She was First Vice President of the 1932 WGMS Convention which met in Columbus, Ohio. Her presence at many WGMS Conventions has been a blessing to delegates, for all appreciate our Miss Kate A. Hill!

At first these two gently bred English women lived in a sarai (inn) at the railway station but later occupied a tiny house across the narrow street from the proposed chapel.

I first saw Miss Morgan when I was a new missionary but the memory of her arresting appearance remains vivid to this day. Tall, straight, yet angular, with hair cut short, she tended to have a masculine aspect. Dr. Johnson gave her the nickname, "Jeremiah."

She began her work with high hopes and great fervor. When the people would not come to her for medical help, she would go to them. Mounting her pony in the early morning she rode far and wide emptying her saddle bags of pills and powders to all who would accept. Always she invited them to the dispensary for further help and to hear Miss Aldredge read and talk with them.

All went well for a time till the mischievous hakims and maulvies, Muslim doctors and teachers, circulated the story that "The Person" working in the dispensary was really a man dressed up like a woman. Something in Miss Morgan's personality and appearance may have supported this to an extent in their childish minds. As the report spread over the city and around the villages gradually all the people stopped coming nor would they longer permit Miss Morgan to administer the simple remedies.

I think most women would have become discouraged and given up the work or gone elsewhere but Miss Morgan was not named "Jeremiah" without a reason. Persistently with great patience and tact she kept right on and in time won the respect and confidence of these poor women. They came by twos, and threes and by crowds. Few reports are available but in 1893 statistics gave 3,941 patients treated.

In the meantime Dr. Johnson made regular trips by train from Jhelum to Behra and ably enlarged the medical aid. The three stalwart souls stood together as Moses and Aaron until the going down of the sun.

But there were some good times too. During their month's holiday the Misses Morgan and Aldredge visited Dr. Johnson in that vacation paradise, Jhelum. Many missionaries have nostalgic memories of those popular 4th of July celebrations when Dr. Johnson took her guests by rowboat for a long ride up the lovely river and then served ice cream and a picnic supper out on the water as the party simply floated down the stream on the return trip. Such fellowship, such sharpening of wits, kindred spirits all.

For almost a quarter of a century these dedicated women gave a "lift along the road of life" to all they met. In August, 1905, Miss Morgan died of malarial fever. I often visited her lonely grave, the only white woman buried in that area. Miss Aldredge continued to live on in the little house for years.

On the occasion of Miss Morgan's death Hon. Maxwell Leigh, subdivisional officer of the government Gazeteer wrote: "This district has been deprived of a very notable benefactress who for 23 years served in the mission dispensary. So wide has been her service that the number of patients treated in the Female hospital total 97 per cent of the urban population of the Telsil" (township).

But this is not all the story, though these two are dead their work lives on in other lives of great power.

One day early in their service a baby girl was brought to them to care for. Later Miss Morgan adopted her and she was given a Christian baptism by Dr. T. L. Scott. The pair called her their "tithe baby." As is the way with tithes the object was greatly blessed.

She received a good education in the Avalon Girls' school and later married a fine Christian young man who became a professor in Foreman College in Lahore. They were the parents of three splendid sons, all college graduates and all serving in the new country of Pakistan.

When the time came for Miss Aldredge to be cared for rather than to care for someone she was taken into the home of this adopted daughter who fondly called her "my youngest aunt."

There is small need to measure their honor and reward by more words of ours. It is all written up there by One who Knows. But I like to remember that very high caste Hindu who always came to the church services in Bhera. His caste was so high he could not even eat the food his own daughter prepared for him. He had to cook his own.

He used to sit for hours listening to Miss Aldredge read from the Gospels. Often it seemed to all of us that he was near the Kingdom. Who are we to say?

And they that honor thee
Shall in thy train attend,
And to the palace of the King
Shall joyfully attend.

Tribute To Miss Elizabeth McKibben

By WOMEN'S MISSIONARY SOCIETY & CAROLYN BLACKWOOD MISSION CIRCLE, 6th U. P. Church, N. S., Pittsburgh, Pa.

"Be thou faithful unto death, and I will give thee the crown of life."

Certainly the promise of Jesus could apply to no one more fully and completely than to our dear friend, Miss Elizabeth McKibben, who departed from this life in the Columbia Hospital on November 19, 1953.

Miss McKibben, who was better known to her church friends and those who worked with her in the foreign fields as "Kibby" was a lifelong member of the Sixth United Presbyterian Church, North Side, Pittsburgh, Pa. Having been baptized in this church, she attended the various organizations as a child, growing up to be a very devoted and faithful member and one who loved her Lord and Master. While in her teens, when she was attending one of the New Wilmington Conferences, she responded to a call for service in the foreign fields. After completing her Nurses' Training Course at Columbia Hospital, in 1924 she was assigned by the Women's Board to the Sayo Hospital, at Sayo, Ethiopia, where our mission work had only started. She served in both the Sayo and Addis Ababa Hospitals in Ethiopia until 1936, at which time during the war the Italians took over Ethiopia. She was then transferred to the Tanta Hospital at Tanta, Egypt, where she served for ten years, not alone as a nurse, but Superintendent of the Hospital. During the early part of 1946, she was

Miss Elizabeth McKibben

obliged to return to America because of poor health.

While in America these past seven years her greatest desire was to be restored to health, so that she might return to the foreign fields and serve those people she loved so much, but God had a better plan for her life, taking her home to Him, and we are sure it was with the precious words of commendation—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

We shall miss her presence, but we shall treasure the memory of her life and the lessons of courage and faithfulness and loving service which it has taught us.

She Lives—Miss Ruth A. Work

By ANNA A. MILLIGAN, LITT.D., Glendale, California

The "Birthday of Eternity" dawned for Miss Ruth A. Work a little after eleven o'clock on the morning of November 20, 1953 in Glendale, California. Her friends feel sure all the bells of Heaven rang joyously when she set foot on the other side and found it Heaven; when she reached for a hand and found it God's hand; when she breathed celestial air, felt invigorated, and found it immortality; when she looked about and found it Home. The first to welcome her would be her Lord, the Master she had served so long—then her mother, who has been waiting for her ever since Ruth was a little girl—then her father and brothers and sisters, relatives, missionary and Egyptian friends—a great host. She left a host of friends on this side, too, who did not mourn the separation, for all rejoiced that she had passed, triumphantly, through the storms and trials she had been called upon to endure, and was at last with her Lord. How pleased He would be that she had demonstrated, for all to see, how a Christian can follow through suffering, in the very footsteps of the Master!

Few missionaries have ever retired to a more sympathetic family than did Ruth Work. She found her three brothers and one sister, nieces and nephews, grand-nieces and grand-nephews, and all the "in-laws" ready and eager to meet her every need, and to espouse any cause or project in which she was interested for the sake of the Kingdom. They showered her with personal gifts and claimed her presence at all their festivities.

Her interest in young people extended beyond the family circle to the church family. She coveted any opportunity to be with them in Sabbath School and young people's groups. When one young man confided to her that he was engaged and asked the privilege of bringing "the sweetest girl in all the world" to call upon her, she had a copy of *A Man Called Peter* to present to the couple as suggestive of the ideal relationship she craved for them.

The loved ones of her family circle say she was an inspiration to them in every way because of her infectious spirit, intellectually and spiritually, socially and privately. So she was to all the church family. She was the "wonderful lady" to the little people, a counsellor friend to the young folks, and a companion to us all of adult status.

She was always "about her Father's business." She wanted every man, woman, and child in Occidental Church to become interested in the cause to which she had devoted her life. Was it reported that someone from one of our mission fields would be travelling on the West Coast? At once she began to make sure an invitation was extended for a service in Occidental Church or its Council or a Circle. If successful she made sure the visitor would be introduced and an opportunity be given for everyone to meet and shake hands with the missionary visitor. There was one desire that called forth her keenest resourcefulness—she wanted every missionary to be entertained for at least one night in an Occidental Church home, preferably a home where there were children or young people. Many a person will be boasting, in years to come, "Yes, I know that missionary because she once stayed all night in my home!"

Miss Work served for several years as principal of that strategically-located school for girls at Assiut, Egypt, the P.M.I. (Pressly Memorial Institute). She was located there when she first went out as a "short termer." When she completed two years of her term she applied for permanent appointment for she had determined to devote her life to edu-

cational work for girls in that land where the need was urgent. As the years went by, she accomplished wonders in the line of home building, teacher training, and music, leading her girls into a larger, fuller, richer life. Many Egyptian women, now prominent in their nation's social, domestic, cultural, and political life are graduates of P.M.I., and Cairo College for Girls. Many young women, coming these days to far western colleges of America for advanced study come with a commission from their mothers: "Be sure you visit Miss Ruth before you come back." Business men and diplomats have come with the same commission. Every such instance is a striking testimonial to the extent and value of Ruth Work's influence upon the homes and the nation of Egypt.

She always kept her contact with the mission fields by making herself a perennial recruiting agency. When she met young people she evaluated them as possibilities for Christian service at home or abroad. There are those in the fields today giving their lives in Christ's service because of the influence Ruth Work threw about them. When she met women or faced congregations or groups of individuals, she radiated such loyalty to Christ and His Kingdom that those who had but recently become United Presbyterians were unconsciously drawn to the cause she represented and to the Christ she served, and dyed-in-the-wool U.P.'s were aroused to new loyalty and prayer.

Not only was Miss Work highly esteemed by Egyptians and all missionary groups abroad, but when she was home on furlough in 1921, she was elected by the WGMS Convention to the highest office in the gift of United Presbyterian women—the Presidency. Therefore she became

Miss Ruth A. Work

"Madame President" during her entire furlough year and presided at the 1922 Convention at New Castle, Pa. Being a member of the family at the WCTU Home in Los Angeles, she became the leader of the social and religious life of the Home. She was the Presbyterial Prayer Group Secretary for a term, the United Presbyterian representative of the District Council of Church Women and World's Day of Prayer Committee. She entered enthusiastically into everything that concerned her local church, its Women's Council, and the individual Circle to which she had been assigned as far as her health and strength permitted. And now that her crutches have been left behind and she has put on strength that is immortal we feel sure she has taken on any service that her Lord had reserved for her in the realm above, and is finding every experience a joy unspeakable and full of glory.

"Oh, for a passionate passion for souls,
Oh for a pity that yearns;
Oh, for the love that loves unto death,
Oh, for the fire that burns!"

P. M. I. MOTHER

(Condensation of remarks made by MISS MARY L. THOMPSON, PMI Memorial Service

Miss Ruth A. Work was born in Enterprise, Pennsylvania, September 5, 1874. She passed away November 20, 1953 in Glendale, California.

The influences exerted on her life by godly parents, a saintly pastor and inspiring teachers aroused in her an ambition to devote her life to missionary service. An older sister was a missionary in Egypt and Ruth Work followed her example. In 1902 she came to Pressly Memorial Institute in Assiut as a short-term worker. She was one of the earliest of this group of some 120 who have exerted a fine influence on the lives of the pupils of the school.

In 1904 Miss Work received appointment as a career missionary. She retired from that service in 1945, having spent forty-three years training Egypt's daughters, and winning them to loyalty to Christ.

One of her varied interests was music. She shared in the preparation of the book of praise for the Evangelical Church. She loved to gather the girls of the school home and sing with them.

Another cause dear to her heart was the training of Egyptian teachers for our mission schools. During her time in the school the work had a commendable beginning. Circumstances have caused the department to be discontinued. It would be a fitting memorial could it be reopened.

To the girls in the boarding department Miss Work was always "Mother." Her counselling of the girls was kindly and won from all both respect and love. And she did not cease to be interested in her girls and their problems when they left school. She took time to call on her former pupils who were getting married. She talked over with them problems that might arise in establishing homes, and encouraged them to form ideals which have helped to make many happy homes in the Valley of the Nile. Her prayers followed the graduates. During her life in the school it was our custom to remember graduates and former pupils in family prayers Monday evenings.

Miss Ruth always thought the best of her girls and rejoiced with them in their achievements.

It was characteristic of her enthusiasm for the mission work that she was preparing to attend a meeting of church women on the day in September she was stricken. As she lays down her work, may there be others who will take up the task which is as yet unfinished.

Program Suggestions

Our planned study of the book, *That the World May Know*, by Ranson, ends with March program. Part I (Jan. study) called us to note discouragements, disillusionments and lost fairylands in Today's world; Part II (Feb.) picked up historical incidents that have made today what it is; now in March we look for the "Rainbow of Hope" for the Future with its opportunities. Christians need to be alerted to live and give of their best if America of Tomorrow is to be a Christian America! We must help in "praying, giving and going."

Act II of the playlet "The Clinic—A Sick World Seeks Help" (Workbook, *Know*, p. 49) will complete Act I, if you used it in Jan., or use both acts for this study. Follow playlet with popular discussion or planned Round Table with one speaking for each of our missions (pp. 324-336).

A former short-termer may supplement with personal testimony, pp. 337-340.

International Missionary Council meetings at Jerusalem, Madras, Whitby and Willingen have been "milestones" along the road of Christian cooperation among denominations and peoples of many lands. Present visually, adding the forthcoming Second Assembly of World Council of Churches (p. 344). What does it hope to accomplish? What can we do to understand its scope and make it helpful? What are aims of National Council? (pp. 341-344).

A good choral reading, "The Answers" by Darius L. Swan, a Negro missionary to India, is available from Presbyterian Bd. Foreign Missions, 156 5th Ave., N. Y.

Have you used Rose Wright's Global Accessories to "Make World Missions Live"? Write to Lit. Dept. for order blanks.

NEWS FROM AFAR

Pakistan and India

MRS. JOHN D. HARKNESS, Editor, Sargodha, Pakistan

LEARNING URDU

What a difference one year of language study makes in a new missionary's life! One year ago today, October 24, I was still on the ship which was bringing me here. God has been giving us increasing happiness here in Pakistan.

The first realization that you can't speak to the people brings frustration and discouragement, which you have to commit to Him who gives the strength needed. Being able now to talk (a little) and understand (some), gives a new outlook on life, and breaks down a wall between the people and us. At home it was hard to realize what the confusion must have been at the Tower of Babel when one language was turned into many, but after experiencing it, you feel how they must have felt.

Would you like to know how we study and learn a language? We begin by sitting with a Pakistani teacher, repeating after him again and again the new sounds, then words and sentences. By constant repetition one gradually begins to memorize and pick up speed. Then we begin to construct simple sentences, and substitute on model sentences and phrases. Since three of us studied together this past winter, we gradually became a conversation class. We studied six months in Sialkot, having five hours of classes a day—three private and two together (Grammar and conversation.)

On May 6 we went to the hills for language school, where our schedule of study was different. Students from other missions were included in our regular classes. Three were United Presbyterians. Classes began at 8:30 and ended at noon. They included telling certain parables and miracles, reading and writing, conversation, and grammar (all in Urdu), and a chapel service. In addition we had two private hours, one at 7:30 and the other in the afternoon. During our "spare time" we studied.

From this schedule you can see how we are able to partially learn a language in less than a year. The climax of these months of study came in the form of two examinations, one oral, one written. Everyone this year (first-year students) passed both examinations. We have been appointed to our work for the coming year. The real test begins —the use of the language. Passing an examination is different from using it fluently.

We covet your prayers as we continue learning, making adjustments and begin to learn to work in our "new homeland."

Marie Allison

The North Sudan

MRS. LEANDER FINLEY, Editor, Omdurman, The North Sudan

A VISIT TO ATBARA AND PORT SUDAN

What a nice surprise it was when I was told that the Bible Women's Committee had decided to send me on a three-weeks trip to Atbara and Port Sudan to see the Bible Women's work in these two important cities of the Sudan before beginning that work in Omdurman.

Less than a week later Sitt Liza and I climbed into the Atbara school bus before seven on Monday morning and jiggled along with the teachers and a few pupils to the village school. After visiting two homes with Sitt Liza we returned to the school. The building fits in well with its surroundings—blocks of mud-walls enclosing mud-brick houses. The modest-looking school housed 275 bright-eyed Sudanese boys and girls. It was recess and the children in their various colored clothes brightened up the school-yard. I visited all six classes during their Bible story and singing period. I was thrilled to see how they enjoyed reciting Bible memory verses and singing of Jesus and His love. What a golden opportunity of fulfilling Christ's command to let the little children come unto Him, children who would otherwise know only of the Prophet, not of the Saviour who loved them and died to give them life eternal.

During the rest of the week I was in many Sudanese homes with Sitt Liza, the Bible Woman. Most of the girls were teen-age, some of them young married women. In one home a mother and two daughters study together. The mother had only one eye, but was doing advanced reading. Each was given the highest knowledge—God's Word with its message of salvation in Christ the promised Redeemer. Since I was staying with Rosaltha Kenagy and Beverly Day, I, of course visited the Girls' School, the most beautiful "campus" I have seen here. The same bright-eyed, eager pupils, only more of them, fill the school rooms. What an important work our teachers do.

The next two weeks were spent in Port Sudan, one of the most interesting cities of the Sudan. I stayed with Sitt Rifga and Sitt Narjis in a wooden house raised off the ground on cement blocks because of the dampness. The wooden houses are a pleasant change from the mud-brick and mud-walled cities of the Northern Sudan. Most of the houses are built

Sitt Rifga and Sitt Nargis in front of Bible Women's Home, Port Sudan

out to the street with private back yards. The porches face the street and are enclosed, but usually the top half of the outer wall is latticed. From our porch I could watch the world go by, which in that neighborhood was mostly Hadendoa or Fuzzy-Wuzzy women in their red tobes (outer wrapping). This lattice work must be a boon to the shut-in girls and women since they can see out without being seen. Every morning a tall Fuzzy-Wuzzy brought us our milk and later a boy delivered our bread at the door. During the day the calls of the sellers of wood, charcoal, vegetables, garlic and various other articles could be heard.

Most of the homes Sitt Rifga and Sitt Narjis teach in are wooden like the one they live in. The girls are from the Sudan, including some Hadendoa, and Arabia-Yemen, Hadramut, Aden and Jedda across the Red Sea. Usually when we went into a home we found a table and chairs arranged and books and pencils on the table. Even better, most of the girls came with lessons prepared and so made good progress. They responded well to the Bible lessons, except for a few, which is not surprising with so many from Arabia. The girls who seemed the most responsive were a group of ten nurses. A supervising

nurse also studied after the other finished, staying on duty while they studied. The nurses read astonishingly well and did long assignments in reading. They were equally good at their Bible lessons. Such classes are a joy to our faithful Bible Women.

On several days we went to girls who live in what the people call "palaces" — second-story apartments built over shops. They were nicely furnished, reminding me of America. The girls were attractively dressed and poised. They had all the modern conveniences—radios, refrigerators, fans, modern plumbing, as well as upholstered furniture and Persian rugs. It seems almost incredible even yet to me that these girls are kept in more strictly than their sisters here in Omdurman. Only at night can they go up on the roof and enjoy the view and the cooler air. In the homes of rich and poor alike I saw scarcely a girl with the tribal cutting in her cheeks. Their faces were prettier.

One afternoon we were visiting a neighbor, a pretty girl in her early thirties, named Miriam, who is lonesome because of being kept in. She is married and the first wife. She told us that her husband had recently told her that he was going to take a third wife. She hoped she would not be from Port Sudan. At the end she said to us, "Would that our customs were like your customs, one wife only!" They long for freedom and a fuller life and we can pray that they might find true freedom in Christ.

We took advantage of Saturday to go to Suakin, the old deserted Arab city south of Port Sudan. We had a ride in the beautiful harbor with a view of this city with three- and four-story "palaces" looking like Portugal or North Africa instead of the Sudan. We explored among the ruins and tried to imagine the Turkish and Arabian ladies who once looked out through the lattices. Some of their descendants still live in Port Sudan. I learned much of this adopted land of ours and of its various peoples during the three-week trip. I was reminded of our responsibility as Dr. J. C. Lansing wrote:

"With the prayer that still availeth
With the power that prevaileth
With the love that never faileth
Tell His Love to them."

Evelyn Stewart

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

A VILLAGE VISIT

The village of Hawawish is off the main road. To reach it one must leave the car by the roadside and walk for perhaps half a mile, following a narrow footpath beside an irrigation ditch through the greenest of green fields and through some stately palm groves. In sharp contrast with the luxuriant natural beauty is the drab little mud brick village nestled among the palms.

Egyptians are the most hospitable people in the world. When we visited Hawawish recently, we were met at the road by the young evangelist and by several men and small boys of the congregation. One little fellow was sent scurrying ahead to announce our arrival by ringing the church bell. As we made our way to the church, we invited people to join us, and we found a good many waiting for us when we arrived. Others straggled in during the service, till the church was full.

A chair was moved from the men's to the ladies' side of the church for me. The other ladies sat on grass mats on the mud floor, their little children in their arms or toddling around them. A fretful child was usually given a dried date or a piece of bread to chew. If the food fell on the floor, malesh! Why worry about a little thing like that?

Hawawish seemed just like many other small, struggling village

churches we had visited. Then, as we sat waiting for the service to begin, a voice broke forth into exultant song; and all the congregation joined in. The young evangelist was blessed with an exceptional voice, and he led the people with spirit. These songs of praise had a note of triumph seldom found in the minor music of the East. In spite of poverty and ignorance, rickets and sore eyes, and who knows what other troubles—in spite of these things, the mothers were singing joyfully. And the voices of the men boomed forth, loud and strong, from the other side of the partition. Surely there is much hope for a people who can thus sing God's praises in the midst of adversity.

But this spirit of joy was not to remain with us for long. From the service of praise we went directly to a house. Here twelve or fifteen women, all dressed in black, sat on the floor in abject and vocal misery. The widow had mud plastered on her chest. Sitt Umm Mofida, our consecrated Bible Woman, read to them of Him who is the resurrection and the life, prayed with them, and gently but firmly upbraided them for sorrowing as those who have no hope. They listened respectfully and attentively, but from past experience we felt sure that the wailing would begin again as soon as we left. Our hearts were saddened not only for their personal grief but also for the centuries-old mourning customs which still bind the people of this land and which hinder the Church's witness to life everlasting in Christ.

Mingled feelings of joy and discouragement were in our hearts as we walked the footpath back to our car. And so it is in all our work in Egypt. And isn't it so in all of life, whether here or in America or wherever one may be? We praise God for a Saviour who increases our joys and bears our sorrows, for One whose strength is made perfect in our weakness.

Mrs. George E. Morrison

The South Sudan

MRS. A. Mac ROY, Editor, Nasir, Anglo-Egyptian Sudan

SOUTH SUDAN GOD'S EYE IS ON THE SPARROW

Some weeks ago a silver plane slid out of a hazy evening sky and landed at an English airport. The nose of the plane bore a name in Arabic script, "Asfoor Allah"—*God's Sparrow*. It was the name some missionaries three thousand miles away in Africa had given to it, for this was indeed God's plane.

The plane had just covered that three thousand miles from the Anglo-Egyptian Sudan. The Missionary Aviation Fellowship crew who operate it in the Sudan had brought it these many miles for overhaul in England to fit it for further service for God.

"God's eye is on the Sparrow"—so runs the chorus of a well known hymn. It was this chorus that had inspired its name. Truly God can be praised that during the past three and a half years of arduous service in the Sudan, His eye had most surely been on this place. It had carried many missionaries many hundreds of miles over swamp and desert to lonely outposts of the Gospel.

"God's eye is on the Sparrow"—and it was as surely in that flight to England as in those years of service in the Sudan. England bound, the silver plane had left the deserts of the Sudan behind, flown north past Mount Sinai, past the Holy Land, close to Mount Hermon and on to

Mr. King is the engineer of "God's Sparrow" of the MAF (Mission Aviation Fellowship). The MAF plane and personnel render real service to all missionaries working in the South Sudan, and are part of a real missionary venture.

England. There had been prayer from many countries that God would give it safe flight—and how wonderfully that prayer was answered.

In a month or so the same plane will again take to the air and head southward to return to its work for God. Just one plane, one small part of the Lord's great harvest field—just a few of His servants to fly and operate it to serve others who go to spread the good news—but do remember in prayer *God's Sparrow* that His eye may continually be on it and His arms underneath as it wings its way through the Sudan skies to speed the Evangel.

Stuart Sendall King

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

MY DAY

I wish you might spend a week here at Maji to see how different life is and how full of interest. Today (written in June) is fairly typical. We might even call it MY DAY.

As it is Saturday I have no hours in school but I have done several things that I would not have done in the U.S.A. I have churned a big pat of butter; made bread (whole wheat from local grain which we grind in our Jeep-powered grist mill); measured out our next week's supply of coffee, giving the raw green beans to faithful black Desita (Joy) to wash, parch and grind on the stone. I have sent Desita to market, held only on Tuesday and Saturday with folks bringing goods to trade from as far as twenty miles. She will bring home eggs, limes ground cherries, bananas, tiny red onions, dry peas, wheat and sorghum seed. The latter is for her own bread. We could get dry corn and red peppers, otherwise the above is our only choice. Salt packed in by mules, costs U.S. 40¢ a pint!

You can see why our garden is a *must*. The goats broke in and demolished all Mr. West had and we had to begin anew. Fortunately they didn't like celery, and two long rows of it furnish us with vitamins —raw, stewed, soup—it is our daily vegetable. We have strawberries every day, so we have not lacked, only it is a different menu from that to which one is accustomed. We have ample supply of good—and cheap—beef, lots of milk and cream and butter. I make quarts of Yoghurt, our staple food.

This morning we gave twenty-two mule injections. "We' is a bit like "Betsy and me *we* killed a bear," for the owners rope, throw and tie their own mules, our helper shaves a place on each mule's neck and Fred gives the "shot." Nevertheless, I have sterilized the needles, weighed and mixed the doses and fill the syringe for each injection, so I do have to be on hand. And, quite as important, I take in the money! Sleeping sickness from the bite of the tsetse fly causes the death of hundreds of pack mules each year. Since they are a necessary part of the transportation system of Ethiopia it is a real help to the people to get the "shots" which are a sure cure or prevention for some trip into tsetse-fly country. Kenya Colony worked out the drug for a cure.

Mrs. Pollock's clinic is for humans only, so Fred's Vet days at W.S.C. stand him in good stead as the big mule doctor!

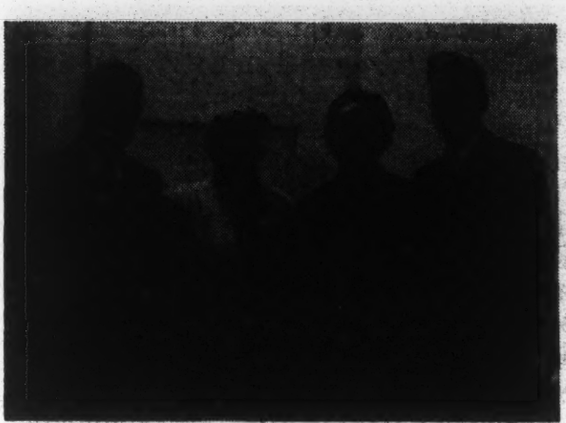
Another task was to wash, dry in the stiff breeze, and iron two wool dresses. The nearest dry cleaner is in Addis Ababa, 500 miles away. Wool dresses in Africa, in June? At 7,500 feet altitude in the

(*Continued on Page* 361)

MY DAY is quoted from a letter Mrs. Russell sent to a homeland mission group. The Russells are now in Addis Ababa. Hazel McGeary and Eileen Halewood are in Maji.

Editorials

SHE FOLLOWED ON WITH THE GOOD SHEPHERD



Mrs. Don P. Montgomery (third from left) with her husband and Dr. and Mrs. H. S. Hutchison during the happy visit of the Montgomerys to Egypt two years ago.

This issue of *Missionary Horizons* is dedicated to the memory of Mrs. Don P. Montgomery who has followed on with the Good Shepherd into His great Heavenly Sheepfold. The picture on the front cover is our Magazine Memorial to her, and is in keeping with the contents of her final Worship Service for us.

Mrs. Montgomery had a wide circle of friends. Many valued her sympathetic counsel. Many admired and loved her for her beautiful Christian personality and her dedicated talents. Among those who sought her counsel and the talents of her pen was the editor of *Missionary Horizons*, and I have also heard Mrs. John P. White, during her editorship bear testimony of the helpfulness of Mrs. Montgomery.

Even if she could have known, when she was writing her meditation on "Christ, the Leader" for this Magazine, that so soon she would be with Him, she could hardly have given more helpful counsel for those of us who still have unfinished work to do as we "hear His call into new and hard fields of obedience and service."

For her friends and loved ones January 6, the day of her death, meant loss and sorrow. For her it meant the widening of glorious, eternal horizons. She cannot come back to us, but we can go to her and to Him.

From her husband, Dr. Montgomery, has come a letter with these words, "I am happy that 'she being dead yet speaketh' and that in the Worship Services of the different missionary societies for the months of January, February and March she will speak through the articles already written. The one for use this month (January) on the Tear Bottle seems so appropriate now that she has gone on before us. It took time and thought and energy for her to write the articles but she enjoyed doing it and felt that she was rendering a service for the Christ and the women of the church. She knew that it was not the easiest thing in the world for those who are responsible for things to secure the help they need so she tried to help whenever asked."

Indeed, she has rendered a service that is invaluable. Her three Worship Services are masterpieces in devotional literature. Let us rise to the heights of religious thinking and living to which they call us. Why not resolve to be less concerned in our missionary societies with the surface things, more concerned with the Christian welfare of *people* about us and to the uttermost parts of earth?

As your editor, I feel sure I echo the thoughts of all who read *Missionary Horizons* in extending to Dr. Don P. Montgomery, to members of the family and to the Pleasant Grove congregation at Youngstown, Ohio, our sincere and heartfelt sympathy.

RESIGNATION OF A BOARD MEMBER

The Board of Directors of the Women's General Missionary Society has accepted with great regret the resignation of Mrs. Frederick E. Milligan who expects to take a full-time position with the University of Pittsburgh.

Elected in the fall of 1950, Mrs. Milligan spent her first year as Corresponding Secretary of the Board, handling general correspondence which could not properly be referred to the secretaries of particular departments. She edited the 1952 *Prayer Cycle* when the Prayer Group Secretary was on sick leave. She also helped on numerous committees such as those on the Isaiah 41:6 Fund and Convention Transportation.

Beginning in January of 1952, she was elected Secretary of American Indian Missions, the position which she now reluctantly relinquishes. In it she had served with energy and marked devotion.

No successor has yet been named to the Indian department. For the past six months, during the last illness of her husband, Mrs. Milligan was assisted by Mrs. Russell K. Montgomery, her predecessor as Indian Secretary. Mrs. Montgomery will continue to handle the correspondence of the department temporarily.

Edith L. McBane, Recording Secretary of Board

HONOR ROLL

Delegates to the 1954 WGMS Convention, Nampa, Idaho

Presbyterial	*Date*	*Secretary Reporting*
22. Uncompaghre	November 21, 1953	Mrs. Jennie B. Schuler
23. Ohio Northwestern	November 23, 1953	Mrs. Emerson Edge
24. Westmoreland	November 24, 1953	Mrs. J. O. Haney
25. Monmouth	November 27, 1953	Mrs. C. C. Sanner
26. San Francisco	December 3, 1953	Mrs. Carsten Schlundt
27. Wisconsin	December 4, 1953	Mrs. Fred C. Bond
28. Vermont	December 8, 1953	Miss Mabel Young
29. Colorado	December 8, 1953	Mrs. Frank B. Lundberg
30. New York	December 14, 1953	Mrs. Ralph Scott
31. Monongahela	December 15, 1953	Mrs. J. W. Cameron
32. Keokuk	December 16, 1953	Mrs. Lester Auliff
33. Mansfield	December 18, 1953	Mrs. Wade Arnold
34. Los Angeles	December 19, 1953	Mrs. J. M. Campbell
35. Cedar Rapids	December 20, 1953	Mrs. R. Harold Young
36. Oregon	December 23, 1953	Mrs. R. B. Zimmerman
37. Nebraska	December 26, 1953	Mrs. Walter T. Graves
38. Spokane	December 28, 1953	Mrs. E. T. Jones
39. Puget Sound	December 28, 1953	Mrs. A. R. Zeigler
40. Delaware	December 29, 1953	Miss Celia Coulter
41. Big Spring	December 30, 1953	Miss Esther Barr
42. Des Moines	December 30, 1953	Mrs. Everett N. McKee
43. Ohio First	December 31, 1953	Mrs. John Mehl, Jr.

Mrs. Grant B. Gibson, Convention Secretary

The department-heading quotations this month are by Canon Max A. C. Warren, D.D., General Secretary of the Church Missionary Society. We have selected them from Dr. Warren's address at the meeting of the International Missionary Council, Willingen, Germany, July 1952, as found in the book *Missions Under the Cross* edited by Normal Goodall, and from Dr. Warren's own book entitled *The Christian Mission.* Both books are excellent and available from U.P. Book Store.

WELCOME HOME!

Coming back to my dear old school, to the place and people I love, I was grandly welcomed. First, at Lahore by Miss Ruth Ardrey and her staff, then at Sialkot where at the station the teachers met me with beautiful flowers. Riding on horse carts (tongas) we started for the school. As we reached the gate, we found both sides of the public road crowded by the band and many friends. We stepped down from the tongas and started walking between the two rows of people as the band played. The school gate was beautifully decorated with the word, *Welcome*. Inside stood the children and staff members with garlands of flowers and green branches to wave them high with a welcome song. A very lovely homecoming program was given by the teachers, band and children. All who gave welcome words also gave me flower garlands, silver tinsel, garlands of coconuts, raisins, dried dates, which meant showers of blessings.

The Staff members presenting a flower garland to Edith Williams before they went into the Assembly Hall.

The next morning in the beautifully decorated hall—another program, garlands of flowers and speeches. When I arose from the gaily decorated chair, I could hardly speak—I just stood and wept bitterly as my heart broke to see the children dressed so poorly, looking physically weak, but still everyone sang beautifully to welcome me. With great difficulty I thanked them, and am now trying to answer all their questions about your country and the kind people who so graciously helped me to secure information, new ideas, to know the church people and carry back memories that will always be treasured. *Edith Williams*

Gleaned by Mrs. John McKelvie, Pittsburgh, Pa., from letters which she had recently received from Miss Edith Williams, the girl from Sialkot who made many American friends while in America.

MY DAY

(*Continued from Page* 358)

rainy season, it is really chilly. Except in the sunshine it is not above 65 degrees F., and the house and school are not as warm as outside, often below 60 degrees.

I have arranged the flowers for the house and that is sheer joy. I wish you could see them. Huge red and white roses, gladiola with 15 creamy yellow blooms, zenias, poppies, lupines, cosmos, gold and wine mums and carnations like hothouse one at home. I revel in the flowers.

. . . Pardon the interruption—that is mostly what MY DAY is full of. I have just been outside buying the week's supply of wood for cooking our food and warming us. We get it by the woman load, 15¢ to 25¢ a huge bundle. Young girls come with loads balanced on their heads that I cannot lift, and they have carried them from the forest. . . .

Mrs. Fred (Daisy) Russell

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

"Religion is, first, an open hand to receive a gift and, second, an acting hand to distribute gifts."

REASON FOR GREAT REJOICING!

The 1953 Thank Offering is the largest in the history of the Thank Offering—a sincere expression of true love for God and an earnest desire to extend God's Kingdom. Shows an increase of over $8,000.

1952	1953
274,552.00	$282,640.00

Appreciation is expressed to all who helped to make possible this splendid offering.

LIFE DIRECTORS
$300. Each
(1953 T. O.)

9. Mrs. Walter J. Stroeber, Philadelphia, Pa. By a friend.

10. Miss Elizabeth McConnell, R.N., Philadelphia, Pa. By a friend.

11. Mrs. Joseph C. Ralston, McDonald, Pa. By Mr. Joseph C. Ralston.

12. Mrs. Mabel J. Brittain, In Mem. By her daughter, Isabelle Brittain, Oxford, O.

MEMORIAL THANK OFFERINGS
$100.00 Each

44. In Memory of Mrs. Emma J. (John B.) Masquelier. By her daughter, Miss Norma Masquelier, McDonald, Pa.

45. In Memory of Isabella K. Blake. By Miss Helen Birch through Philadelphia Presbyterial.

46. In Memory of S. M. and Flora Hanlon. $300 given by Mr. and Mrs. Ralph Hanlon through Arkansas Valley Presbyterial.

47. In Memory of Miss Sara Schirrmann. By Mrs. Alma Ross and the Juniors, Trinity Church, Spokane, Wash.

48. In Memory of Mary Alice McBride. By her brother, S. Bruce McBride, Chartiers Presbyterial.

49. In Memory of Mrs. Nellie McPherson. By friends in the Guinston WMS, Big Spring Presbytl.

50. In Memory of B. William Finken. By his wife, A. Katherine Finken, New York Presbytl.

51. In Memory of Miss Winifred Ligo. By her sisters, Mrs. Zerlinna Shannon and Mrs. H. R. Edeburn through Butler Presbyterial.

52. In Memory of Mr. H. R. Edeburn. By his wife, thru Butler Presbyterial.

53. In Memory of Mrs. Duayne Curry. By Mrs. Mildred Moore, Miss Margaret McCallum, Miss Mabel Montgomery, Miss Marguerite Montgomery and Mrs. Nellie C. White, thru Colorado Presbyterial.

54. In Memory of Mrs. Augustus C. Scott. By Martha, Ruth and Andrew Scott (First Ohio Pbtl.)

SENIOR LIFE MEMBERS
$25.00 Each

321. Miss Annetta Bouwman, Oak Park, Ill. By Arnold Bouwman.

322. Mrs. Lizzie Brown, Oak Park, Ill. By friends.

323. Mrs. Maude Harris, Oak Park, Ill. By a friend.

324. Miss Dorothy Hunter, Oak Park, Ill. By a friend.

325. Mrs. John MacGregor, Oak Park, Ill. By friends.

326. Mrs. Chester Shaffer, Oak Park, Ill. By friends.

327. Mrs. Victor Ross, Oak Park, Ill. By friends.

328. Mrs. Chester Rice, Oak Park, Ill. By a friend.

329. Mrs. Alex Harvey, Jr., Oswego, Ill. By members of Wheatland WMS.

330. Mrs. Joan Adams, Chicago, Ill. By Mrs. Ben H. McCleery, Leland, Ill.

331. Mrs. Harold (Lois) Johnson, Somonauk, Ill. By Mr. Bert McAllister, DeKalb, Ill.

332. Miss Rose Burchim, Sandwich, Ill. By Misses Helen and Agnes Ferguson, Somonauk, Ill.

333. Miss Abbie Burchim, Sandwich, Ill. By Misses Helen and Agnes Ferguson.

334. Mrs. Floyd (Pearl) Kirkpatrick, Sandwich, Ill. By friends in Somonauk WMS.

335. Mrs. D. W. Ferguson, Chicago, Ill. By friends in Chatham U. P. Women's Mis. Society.

336. Miss Jean Knoll, Chicago, Ill. By friends in Meloy Society of 6th U. P. Church.

337. Mrs. Herman Dickes, East Chicago, Ind. By herself.

338. Miss Stella M. Johnson, Chicago, Ill. (Anonymous)

339. Mrs. Winifred Knoll, Chicago, Ill. (Anonymous)

340. Helen Kreiler, Hammond, Ind. By friends in WMS, 1st U. P. Church.

341. Miss Addison Burns, Chicago, Ill. By Mrs. Gordon Adams.

342 Mrs Elinor Weaver, Home, Pa. By Mary Hamill.

343. Mrs. Eleanor Cornman, Home,Pa. By Emabel Hamill.

344. Mrs. James Brubaker, Leechburg, Pa. By Junior Dept., Allegheny U. P. Sabbath School.

345. Mrs. Dale Garland, Leechburg, Pa. By sisters: Mrs. C. A. Beatty, Edna Britzan, and Mrs. Emerson

Garland.

346. Mrs. Mel Hollier, Leechburg, Pa. By Young Married Women's Class, Allegheny U. P. Church.

347. Mrs. Elizabeth Coulson, New Kensington, Pa. By members of Puckety WMS.

348. Mrs. Elsie Myers, New Kensington, Pa. By The Good Samaritan Class.

349. Miss Lola Maxwell, New Kensington, Pa. By friends in YWMS, Puckety Church.

350. Mrs. Charlotte Campbell, Vandergrift, Pa. By her son, Clarence M. Campbell.

351. Mrs. Joseph B. Yount, Jr. Vandergrift, Pa. By her husband.

352. Mrs. Ernest Chapman, Freeport, Pa. By self.

353. Lana Huey, Freeport, Pa. By Mr. & Mrs. M. U. Knappenberger.

354. Martha Kuhns, Freeport, Pa. By Mr. & Mrs. M. U. Knappenberger.

355. Mrs. Betty Claypool, Worthington, Pa. By her husband.

356. Mrs. Ralph Knopp, Summerville, Pa. By a friend.

357. Mrs. Sara McLaughlin, Summerville, Pa. By Miss Adda McLaughlin.

358. Miss Bonnie Jean Kelso, Summerville, Pa. By herself.

359. Mrs. Harry Dimmitt, Worthington, Pa. By Mr. & Mrs. Herbert Milligan.

360. Mrs. J. C. Minteer, Worthington, Pa. By Mr. & Mrs. Harry C. Minteer.

361. Mrs. Claire Otterman, Templeton, Pa. By her mother, Mrs. Vira M. Powers.

362. Mrs. Dewey Booth, Leechburg, Pa. By Mr. & Mrs. J. Orr McLaughlin.

363. Ethel V. Ashbaugh, Leechburg, Pa. By friends in WMS.

364. Mrs. Robert E. Noble, Jr., Apollo, Pa. By friends in Lois Kingan Mission Circle.

365. Mrs. Gertrude Wilson, Apollo, Pa. By friends.

366. Mrs. Amos Mull, Apollo, Pa. By friends.

367. Mrs. Robert S. Hislop, De Ridder, La. By her parents, Mr. & Mrs. Roy S. Stephens.

368. Mrs. Henrietta S. Longwill, Indiana, Pa. By a friend.

369. Mrs. Frank G. Latshaw, Indiana, Pa. By a friend.

370. Miss Effie Anderson, Indiana, Pa. By Mr. & Mrs. Robert M. Fisher.

371. Mrs. Rinnie Cunningham, Indiana, Pa. By Mr. & Mrs. Robert M. Fisher.

372. Mrs. Ross McCreery, Bolivar, Pa. By Mrs. Milton Gamble, Mrs. Thomas Canfield, Mrs. Lee McCreery, & Mrs. Albert Murphy.

373. Mrs. Ernest Lo Presti, Homer City, Pa. By her husband.

374. Mrs. Laura McAdoo, Indiana, Pa. By members of Crete WMS.

375. Mrs. Grace Emmert, Altoona, Pa. By Mrs. David C. Wilson.

376. Mrs. Mattie Mabon, New Florence, Pa. By friends.

377. Mrs. Marjorie Medsger, New Florence, Pa.

378. Mrs. Laura B. Frye, Creekside, Pa. By members of Plum Creek WMS.

379. Mrs. D. D. Walker, Shelocta, Pa. By members of WMS.

380. Penelope McClellen, Blairsville, Pa. By Catherine McClure.

381. Mrs. Ray C. Lockard, Blairsville, Pa. By Mrs. Norman Beer.

382. Miss Alice Martin, Monmouth, Ill. By Mr. & Mrs. Paul C. Bunn.

383. Mrs. Lee McCullough, Monmouth, Ill. By friends in Eva D. Huey Society.

384. Mrs. Willard Seldon, Monmouth, Ill. By friends in Sugar Tree Grove WMS.

385. Miss Flora Turnbull, Monmouth, Ill. By her sister, Mrs. Etta Moore.

386. Mrs. Louise Campbell, Monmouth, Ill. By Mrs. Lulu Birbari & Mrs. Louisa Stewart.

387. Mrs. Frank Laible, Washburn, Ill. By friends in Missionary-Aid Society.

388. Mrs. Lowell Melvin, Monmouth, Ill. By Mr. James Lipes.

389. Mrs. Lawrence Grissee, Monmouth, Ill. By Mr. & Mrs. Gus Gummerson.

390. Miss Eleanor Knoedr, Nampa, Ida. By Miss Lulu Patterson.

391. Mrs. Lenora Strubhar, Nampa, Ida. By Mr. & Mrs. Earl Patterson.

392. Miss Sharon Hower, Nampa, Ida. By her parents.

393. Miss Patricia Wilde, Nampa, Ida. By her parents.

394. Mrs. Ruth Thomas, Nampa, Ida. By Women's Bible Class.

395. Miss Janet Walmsley, Nampa Ida. By her parents.

396. Mrs. Lester G. Hamilton, Nampa, Ida. By her family.

397. Mrs. Ulna P. Troxell, Ontario, Ore. By Katherine Troxell.

398. Mrs. Norman Warren, Weiser, Ida. By Mrs. John Warren.

399. Mrs. Ruth Miller, Nampa, Ida. By Mrs. Ray Chapman.

400. Mrs. Alma Cliff, Nampa, Ida. By Miss Norma Weaver.

401. Mrs. George R. Haynes, Nampa, Ida. By friends.

402 Mrs. Arnett J. Gordin. Cedarville, O. By her husband.

403. Mrs. Adda Mitchell, Cedarville, O. By her daughter, Mrs. Lawrence Waddle.

404. Mrs. Fred Townsley, Cedarville, O. In Memory of her daughter, Mrs. Doris Townsley Sanders.

405 Mrs. Harold Cooley, Cedarville, O. By her aunt, Miss Martha Cooley.

406. Mrs. James H. Patterson, Cedarville, O. By friends.

407. Miss Cornelia Bradfute, Xenia, O. By a friend.

408. Mrs. John Ranbarger, Columbus, O. By her Mother, Mrs. Russell Roller.

409. Miss Phyllis Roller, Columbus, O. By her Mother, Mrs. Russell Roller.

410. Mrs. Paul Nelson, Columbus, O. By her sisters, Ruth & Lois Wilson.

411. Mrs. Ralph McConagha, Columbus, O. By Martha Cooper.

412. Martha Cooper, Columbus, O. By Mrs. Hubert Shelley.

413. Miss Joy Orr, Columbus, O. By friends in Mary Nourse Mis. Soc.

414. Mrs. Donald Simcox, Columbus, O. By friends in Mary Nourse Mis. Soc.

415. Phyllis Hoffman, Columbus, O. By Mr. and Mrs. Taylor Knight.

416 Sonja Forgrave, Columbus, O. By friends in Glen Echo WMS.

417. Mrs. Burdell McKitrick, Plain City, O. By Ada Gamble.

418. Mrs. Jean McCray, Reynoldsburg, O. By Mrs. Hetty & Miss Dorothy Evans.

419. Mrs. Lois Kessler, Reynoldsburg, O. By friends.

420. Mrs. Bernice Louise Duffy, Springfield, O. By a friend.

421. Mrs. Raymond Carson Currie, Springfield, O. By Mrs. Arch Currie.

422. Miss Lucy Matthews, Xenia, O.

423 Mrs. Anna M. Boyd, Xenia, O. (Donor not reported)

424. Mrs. Mary Ann Goodman, Xenia, O. By George Goodman.

425. Mrs. Verle Hetzler, Xenia, O. By Mrs. Raymond Kline.

426. Mrs. Norman Zuroweste, Xenia, O. By Miss Ruth Hopping.

427. Mrs. Paul Shipe, Xenia, O. By Mrs. Margaret Nagley.

428. Mrs. Fred Collins, Xenia, O. By Maude McClellan.

429. Mrs. William Nash, Xenia, O. By Mrs. James Wagner.

430. Mrs. Harold Bull, Xenia, O. By Mrs. Raymond Hopping.

431. Mrs. Joe T. Hutchison, Xenia, O. By her husband & daughter, Lois.

432. Mrs. Roger Hill, Xenia, O. By Mrs. Ed Foust.

433. Mrs. Arthur Bahns, Xenia, O. By her husband.

434. Mrs. Fred McClain, Xenia, O. By her husband, in memory of his mother, Mrs. Ginn McClain.

435. Mrs. Frank Dowell, In Mem. By her daughter, Mrs. Chester Miller and the W.M.S. in Bellefontaine, O.

436. Mrs. K. M. Abraham, Bellefontaine, O. By a friend.

437. Mrs. A. J. McCracken, Bellefontaine, O. By friends in Senior Soc.

438. Mrs. Carl Elliott, Bellefontaine, O. By friends in Aleta Matthews' Soc.

439. Mrs. Ruth Henke, Bellefontaine, O. By friends in Aleta Matthews' Soc.

440. Mrs. Frank Snyder, Belle Center, O. By a friend.

441. Mrs. Wayne Duffield, Findlay, O. By members of WMS.

442. Mrs. Gene Crates, Findlay, O. By members of WMS.

443. Miss Clara Campbell, Toledo, O. By friends in First Church.

444. Mrs. Harley Holly, Toledo, O. By friends in First Church WMS.

445. Mrs. Day Kennedy, Pemberville, O. By members of Scotch Ridge WMS.

446. Mrs. Emery Neal, Pemberville, O. By her husband.

447. Mrs. Elizabeth Baldrey, Montrose, Colo. By members of WMS.

448 Mrs. Charles F. Hammond, Montrose, Colo. By Mrs. Myrta Harper.

449. Mrs. Fred Cammers, Olathe, Colo. By a friend.

450. Mrs. George A. Cook, Sr., Amsterdam, N.Y. By members of WMS.

451. Miss Doris Backus, Lisbon, N. Y. By friends in the Missionary Society.

452. Mrs. Harvey Nelson, Rotterdam Junction, N. Y. By Her Aunt, Miss Ella Gordon.

453. Eleanor Faith Tuft, Rotterdam Junction, N. Y. By her parents, Mr. & Mrs. Raymond Tuft.

454. Ann Eliza Martin, Eskridge, Kansas. By friends in WMS.

455. Cora Lee Nelson, Eskridge, Kansas. By her mother.

456. Mrs. H. H. Carnahan, Garrison, Kansas. By friends in Manhattan WMS.

457. Miss Daisy Huffman, Chillicothe, Mo. By friends in Emporia, Kansas WMS.

458. Mrs. Margery Hogue, Topeka, Kansas. By her parents, Mr. & Mrs. Harry Buchanan.

459. Ethel M. Gilliford, Sterling, Kansas. By the Charles Gilliford family, Garrison, Kansas.

460. Miss Ann Howser, Tulsa, Okla. By Mrs. DeLores Anderson.

461. Mrs. Jarvis Jones, Tulsa, Okla. By Mrs. R. E. Ausburn.

462. Mrs. Jack Walters, Tulsa, Okla. By Mrs. Mary Ann Park & Mrs. Dorothy Swan.

463. Mrs. Sigrid Linquist, Tulsa, Okla. By Mrs. Robert Mays.

464. Mrs. Roy Inge, Oklahoma City, Okla. By Mrs. E. A. Benson.

465. Mrs. Frank Harvey, Seattle, Wash. By a friend.

466. Miss Myrtle Morton, Seattle, Wash. By her sister, Mrs. Edward Base.

467. Mrs. Marshall Alonzo, Seattle, Wash. By friends.

468. Mrs. T. J. Roetciseender, Seattle, Wash. By a friend.

469. Mrs. Fred Burnett, Granger, Wash. By Mr. & Mrs. Walter Burnett.

470. Mrs. Beverly Burnett, Granger, Wash. By Mr. & Mrs. Walter Burnett.

471. Mrs. Fay McCann, Spokane, Wash. By friends in WMS.

472. Mrs. Frank Arnold, Spokane, Wash. By friends in WMS.

473. Mrs. Joe A. Huddle, Washtucna, Wash. By friends in WMS.

474. Mrs. Fred Beckner, Washtucna, Wash. By friends in WMS.

475. Mrs. Paul Helme, Washtucna, Wash. By friends in WMS.

476. Miss Florence Dodds, Spokane, Wash. By friends in WMS.

477. Miss Doris Allen, Spokane, Wash. By friends in Anna McNeel Soc.

478. Mrs. Mary Shand, Spokane, Wash. By friends in WMS.

479. Mrs. Helen Bury, Spokane, Wash. By friends in Anna McNeel Soc.

480. Mrs. Ruth Fry, Spokane, Wash By friends.

481. Mrs. Sam Young, Spokane, Wash. By her daughter-in-law.

482. Mrs. A. Blatchford, Spokane, Wash. By her daughter.

483. Mrs. Clare M. Baldwin, In Mem. By her husband, New Castle, Pa.

484. Mrs. Olive G. Marshall, New Castle, Pa. By Mrs. Lillie Fisher.

485. Mr. William Davis, In Mem. By his daughter, Beatrice E. Davis, Aliquippa, Pa.

486. Mrs. Raymer Shane, Baden, Pa. By a friend.

487. Miss Laura Marquis, Beaver, Pa. By members of Maxwell Missionary Society.

488. Mrs. Mary Staley, Beaver, Pa. By Mrs. Viola Campbell.

489. Miss Miriam Evans, Beaver, Pa. By Mrs. Mary S. Fleming.

490. Mrs. Dorothy Kiedaisch, Phoenix, Ariz. By Mrs. Mary S. Fleming.

491. Mrs. Naomi Wellington, Beaver, Pa. By Mrs. Mary S. Fleming.

492. Mrs. Mary S. Fleming, Beaver, Pa. By Mr. R. D. Fleming.

493. Miss Lillian Klein, Beaver Falls, Pa. By a friend.

494. Miss Barbara Snodgrass, Beaver Falls, Pa. By a member of Missionary Guild, 1st Church.

495. Mrs. J. Pierce Craft, Beaver Falls, Pa. By her husband.

496. Mrs. Frank Koble, Beaver Falls, Pa. By her husband.

497. Mrs. Howard S. Miller, Beaver Falls, Pa. By Mr. and Mrs. H. P. Plummer.

498. Mrs. Carl Snyder, Enon Valley, Pa. By her husband.

499. Miss Acie Wagner, Ellwood City, Pa. By herself.

500. Mrs. John Daufen, Fombell, Pa. By herself.

501. Mrs. J. W. Littell, Beaver Falls, Pa. By a friend.

502. Mrs. Maude Gilliland, Darlington, Pa. By Mrs. W. K. Davis & Mrs. W. J. Duff.

503. Mrs. Wendell McGaffick, Darlington, Pa. By her husband & sons.

504. Rev. Robert D. Rose (Honorary Member) Ellwood City, Pa. By Mrs. Mabel Springer.

505. Mrs. Robert D. Rose, Ellwood City, Pa. By Mrs. Mabel Springer.

506. Mrs. Esther Mahan, Ellwood City, Pa. By Mr. and Mrs. L. C. Barnhart and Dick.

507. Miss Charlotte Byers, Elwood City, Pa. By Mrs. Clinnie Patterson.

508. Mrs. John C. Adams, Jr., Ellwood City, Pa. (No donor reported)

509. Mrs. John Roe, Ellwood City, Pa. By Mrs. Dorothy McKim.

510. Mrs. Luke Morgan, Ellwood City, Pa. By Mrs. Dorothy McKim.

511. Mrs. Rosa Robertson, Clinton, Pa. By member of Hanover WMS.

512. Anna Grace Platt, Clinton, Pa. By her Mother and Mrs. Anna McCoy.

513. Mrs. Helen Lindell, Aliquippa, Pa. By Miss Elizabeth McK. Moore, Hemet, Calif.

514 Mrs. Margaret Shiver, Aliquippa, Pa. By Miss Elizabeth McK. Moore.

515. Mrs. William Weller. Portersville, Pa. By friends in Portersville-Mountville WMS.

516. Mrs. Harold Magee, Portersville, Pa. By two friends from Mountville Church.

517. Mrs. Alphadine McCreight, Alliquippa, Pa. By members & friends, New Bethlehem WMS.

518. Mrs. Ann McConnell, Aliquippa, Pa. By members and friends of Bethlehem WMS.

519. Mrs. Helen McCoy, Aliquippa, Pa. By members and friends of New Bethlehem WMS.

520. Mrs. C. O. White, New Brighton, Pa. By Mrs. E. E. Baker.

521. Mrs. Robert Johnston, New Brighton, Pa. By Mrs. E. E. Baker.

522. Mrs. A. L. Bingham, New Brighton, Pa. By Mrs. J. E. Martsolf.

523. Mrs. Ralph E. Kennedy, New Brighton, Pa. By Miss Melrose Hawkins.

524. Mrs. J. Stanley Patterson, In Mem. By Mrs. T. T. Douglass. New Brighton, Pa.

525. Mrs. Cassie Duff, New Galilee, Pa. By a friend in New Brighton, Pa.

526. Mrs. Robert H. Mayo, New Castle, Pa. By a friend.

527. Mrs. James E. Chambers, New Castle, Pa. By Mrs. James A. Chambers.

528. Mrs. Robert Morrison, New Castle, Pa. By her Mother, Mrs. Benjamin Jenkins.

529. Mrs. B. H. Craig, New Castle, Pa. By Mrs. J. Albert Wilson.

530. Mrs. W. J. Marshall, New Castle, Pa. By her sister, Mrs. Ira K. Alford.

531. Mrs. Glen Orr, New Castle, Pa. By Mrs. J. W. Rupert.

532. Mrs. Lee Thompson, New Castle, Pa. By friends in Margaret Copeland Soc. 3rd Church.

533 Mrs. Ed. J. Ryan, New Castle, Pa. By friends in Margaret Copeland Miss. Soc.

534 Mrs. George Bender, New Castle, Pa. By friends in Lois D. Kingan Miss. Society, Third Church.

535. Mrs. Frank Broadus, New Castle, Pa. By Mrs. John A. McGrath.

536. Eleanor Ridley, New Castle, Pa. By a friend.

537. Thelma A. Howell, New Castle, Pa. By Irma Burton.

538. Lucy Hayford, New Castle, Pa. By Jean Henderson.

539. Grace Kinzer, New Castle, Pa. By Jessie Reed.

540. Mrs. Agabel Sherman, New Castle, Pa. By her family in Oak Grove Church.

541. Mrs. Horton Hainley, Aliquippa, Pa. By friends in the Raccoon WMS.

542. Mrs. Grace Roberts, Bovina Center, N. Y. (Donor not reported.)

543. Mrs. Margaret Hilson, Bovina Center, N. Y. By her grandmother, Mrs. John Hilson.

544. Miss Sarah Miller, Bovina Center, N. Y. By a friend.

545. Mrs. Edward Bell, Oneonta, N. Y. By friends.

546. Mrs. Ronald Walley, Oneonta, N. Y. By a friend.

547. Mrs. Minnie Edgerton, DeLancey, N. Y. By a friend.

548. Mrs. Katherine Sloan, North Kortright, N. Y. By friends in WMS.

549. Mrs. Eleanor Stronigan, North Kortright, N. Y. By friends in WMS.

550. Mrs. Wesley Hennings, DeLancey, N. Y. By friends in the Cabin Hill WMS.

551. Mrs Merwin Kirk, DeLancey, N. Y. By Grace Scott & Mrs L. D. Terry.

552. Mrs. Albert Kellogg, Walton, N. Y. By friends in the Mundale WMS.

553. Mrs. Orson Bright, DeLancey, N. Y. By a friend.

554. Miss Jennie Chambers, DeLancey, N. Y. By a friend.

555. Miss Ann Wright, Andes, N. Y. By friends in Girl's Circle.

556. Mrs. Cathleen Holmes, DeLancey, N. Y. By Helen W. Aikens & Margaret Ruff.

557. Mrs. Mae Archibald, West Delhi, N. Y. By a friend.

558. Mrs. May Clark, Andes, N. Y. By friends in WMS.

559. Mrs. Janet Kiddle, Buffalo, N. Y. By Aunt Edna Klepser.

560. Mrs. Frederick E. Thieroff, Buffalo, N. Y. By friends in Women's Assoc. Group 1, North Park Church.

561. Mrs. Elsie Dill, Buffalo, N. Y. By a friend.

562. Mrs. Herbert J. Cutler, Jr., Buffalo, N. Y. By Mr. & Mrs. Herbert J. Cutler, Sr.

563. Mrs. John Townley, Buffalo, N. Y. By North Park SS.

564. Mrs. Fred Liesinger, Buffalo, N. Y. By North Park SS.

565. Mrs. William F. Marchant, Buffalo, N. Y. By friends in Women's Assoc., N. Park Church.

566. Mrs. Irving Endlich, Buffalo, N. Y. By friends in Women's Assoc., N. Park Church.

567. Mrs. Mary Hoffman. In Mem. By Jessie A. M. Hoffman, Buffalo, N. Y.

568. Mrs. Benjamin Shepard, York, N. Y. By Mrs. George S. Donnan.

569. Mrs. Raymond Simpson, York, N. Y. By Mrs. W. Reid Simpson.

570. Mrs. Walter Noble, Kenmore, N. Y. By Mrs. Archie Beadle & Mrs. Franklin C. Erion.

571. Mrs. Charles Henry, Kenmore, N. Y. By Miss Stella Beilfuss & Mrs. Harold Johns.

572. Mrs. Mildred Fenwick, Kenmore, N. Y. By Mrs. Wm. Hutchison, Mrs. T. H. MacAdam, Mrs. G. H. Bohn.

573. Mrs. Earl Noble, Kenmore, N. Y. By her two mothers: Mrs. Charles Hoschied & Mrs. Walter Noble.

574. Miss Marjorie McKay, Kenmore, N. Y. By Mrs. Wm. Leggett, Mrs. K. Crane & Mrs. Mabel Randolph.

575. Mrs. Joseph Frazier, Buffalo, N. Y. By friends in Women's Assoc., Cleveland Dr. Church.

576. Mrs. Frances Rhodes Goehle, Buffalo, N. Y. By friends in Women's Assoc., Cleveland Dr. Church.

577. Miss Lois Odien, Buffalo, N. Y. By friends in Ruth N. Purdy Girls' Circle, Cleveland Dr. Church.

578. Mrs. Ava Lingenfelter, Niagara Falls, N. Y. By Mrs. Walter McFarland.

579. Mrs. Lillian Schweitzer, Niagara Falls, N. Y. By Mrs. Ava Lingenfelter.

580. Mrs. Mary Miller, Fall River, Mass. By Mrs. Ralph E. Loper.

581. Miss Lottie W. Wainwright, Fall River, Mass. By Mrs. Esther Fleet.

582. Mrs. Agnes Byall, Whittier, Calif. By Mrs. David C. Morrison.

583. Miss Alice Ferguson, Brooklyn, N. Y. By friends in K. M. Huston Mis. Circle, Whitinsville, Mass.

584. Miss Beverly Keeler, Whitinsville, Mass. By friends in Lois A. Nasir Teen-Age Society.

585. Mrs. Ralph Hopkins, Quincy, Mass. By friends in WMS.

586. Miss Grace K. MacKenzie, Whitinsville, Mass. By friends in WMS.

587. Mrs. Thompson Fleming, West Newton, Mass. By friends in Boston WMS.

588. Mrs. James MacKinnon, West Newton, Mass. By friends in Boston WMS.

589. Mrs. John Matheson, West Newton, Mass. By friends in Boston, Mass.

590. Mrs. Lavinia MacGuire, Cambridge, Mass. By a friend.

591. Mrs. Dorine Whitesell, Camden, O. By her Grandmother, Mrs. Della Wright.

592. Mrs. Ainsworth S. Bodey, Dayton, O. (No donor given).

593. Mrs. Maude Jones, Afton, Tenn. By Mrs. Emma Bowman.

594. Mrs. Monte Parr, Oxford, O. By friends.

595. Miss Anna I. Finkbine, Oxford, O. By Mrs. Edwin B. Fairman.

596. Mrs. Alice DeMent, Dayton, O. By friends in Corinth Blvd. Guild.

597. Mrs. Robert Weed, Hamilton, O. By friends in WMS.

598. Mrs. Adda M. Brown, Hamilton, O. By a friend.

599. Mrs. Martha H. Etnyre, Richmond, Ind. By her sons.

600. Mrs. Shurman Pennybaker, Dayton, O. By her husband.

601. Mrs. Eliza Hulick, Ezel, Ky. By friends in the J. C. Alter Society.

602. Mrs. Katherine Wilkinson, Middletown, O. (No donor reported.)

603. Mrs. Anna Elias, Los Angeles, Calif. By friends in WMS, First Church.

604. Mrs. Vivian Tracy, Los Angeles, Calif. By Mrs. G. K. Stewart.

605. Anne M. Bowdle, Los Angeles, Calif. By Women's Christian Service Guild, Florence Ave.

606. Corinne Emerson, Los Angeles, Calif. By Women's Christian Service Guild, Florence Ave.

607. Elizabeth B. Paul, Los Angeles, Calif. By Women's Christian Service Guild, Florence Ave.

608. Ida Belle French, Los Angeles, Calif. By Women's Christian Service Guild.

609. Viola Simpson, Los Angeles, Calif. By Women's Christian Service Guild.

610. Mabel Finch, Los Angeles, Calif By Women's Christian Service Guild.

611. Laura Allen, Los Angeles, Calif. By Women's Christian Service Guild.

612. Evelyn McLean Synder, Los Angeles, Calif. By Annie & Susan Rupe.

613. Mrs. John Ballard, Los Angeles, Calif. By Evening Mission Circle, Grace U. P. Church.

614. Mrs. Lall Motilall, Punjab, Pakistan, By the Lois Kingan S.S. Class, First Los Angeles.

615. Miss Barbara Lewis, Punjab, Pakistan. By Miss Ida Woods.

616. Mrs. Louise Letherer, Los Angeles, Calif. By Miss Lucille Myslik.

617. Ellen M. Phillips, Long Beach, Calif. By the West Missionary Society, First Church.

618. Miss Pauline Young, Long Beach, Calif. By Raj Kamari Missionary Soc.

619. Mrs. Marie Hornsten, Riverside, Calif By Mary Martha Missionary Soc.

620. Mrs. Jessie Holt, Riverside, Calif. By Mary Martha Missionary Soc.

621. Mrs. Joan Franklin, Riverside, Calif. By Mr. & Mrs. Howard Sheppard.

622. Mrs. Vera Miller, Riverside, Calif. By a friend.

623. Mrs. Ella M. Allerdings, Riverside, Calif. By friends in WMS.

624. Mrs. J. Albert Smith, San Diego, Calif. By a friend.

625. Mrs. Wendell Offord, San Diego, Calif. By friends in the Effie West Soc.

626. Mrs. Gwen Ardriance, San Diego, Calif. By friends in the Effie West Soc.

627. Mrs. Elsie R. Woodward, Santa Ana, Calif. By friends in Daisy Russell Miss. Soc.

628. Mrs. Raymond J. Klooster, Santa Ana, Calif. By friends in the Daisy Russell Miss. Soc.

629. Dorothy Murry, Santa Ana, Calif. By friends in the Anna McAuley Miss. Soc.

630. Mrs. Dorothea Badger, Los Angeles, Calif. By the Westminster Service Club.

631. Mrs. Maybelle Draper, Los Angeles, Calif. By the Westminster Service Club.

632. Mrs. Margaret McCarroll, Culver City, Calif. By Westminster Service Club.

633. Miss Pauline Paulson, Los Angeles, Calif. By Westminster Service Club.

634. Mrs. Minnie Tackley, Los Angeles, Calif. By Westminster Service Club.

635. Mrs. Edith Wyvell, Los Angeles, Calif. By Westminster Service Club.

636. Mrs. Carolyn Sugars, Whittier, Calif. By Lida Armstrong.

637. Mrs. Florence Case, Whittier, Calif. By two friends.

638. Gerry Clements, Whittier, Calif. By Mrs. Agnes Byall.

639. Mildred Byers, Whittier, Calif. By Mrs. Annadell Wells.

640. Mrs. Clyde Gordon, Oil City, Pa. By Mrs. J. A. DeFrance.

641. Miss Ruth Peterson, Oil City, Pa. By Miss Alice Mitchell.

642. Mrs. John M. Waddell—In Mem. By her daughter, Mrs. George Hahn, Oil City Pa.

643. Mrs. Harry J. Hays, Linesville, Pa. By her husband and daughters: Mrs. Wilda Litwiler, Mrs. Vivian Davis.

644. Mrs. Rose Ebbert, Sandy Lake. Pa. By a friend.

645. Mrs. John Mallery, Jr., Sandy Lake, Pa. By a friend.

646. Mrs. Earl Henderson, Sandy Lake, Pa. By friends.

647. Miss Myrtle Allen, Sharon, Pa. In memory of mother, Mrs. John Allen.

648. Mrs. John Porter, Sandy Lake, By a friend in memory of her husband, John Porter.

649. Miss Florence Clayton, Utica, Pa. By Mrs. Grant Morton.

650. Miss Emma McIntire, Utica, Pa. By friends in North Sandy WMS.

651. Mrs. Blanche Hazlett, Polk, Pa. By friends in North Sandy WMS.

652. Mrs. James Morton, Polk, Pa. By Mrs. Arnold Armstrong in memory of mother, Mrs. Harry Ebbert.

653. Mrs. Jane Solomon, Erie, Pa. By Mrs. Frank Randall.

654. Mrs. Katharine B. Hart, Hartstown, Pa. By friends in Hazlett Mis. Soc.

655. Mrs. Kate McMichael, Conneaut Lake, Pa. By her niece, Mrs. William Fennell.

656. Mrs. James C. Andrews, Sr. Conneaut Lake, Pa. By friends in Mayme McMichael WMS.

657. Mrs. Martha W. Hutchens, In Mem. By the Mayme McMichael WMS. Watson Run Church.

Prayer Groups

MRS. WALTER C. BRETHAUER, Secretary
118 Brightwood Ave., Pittsburgh 29, Pa.

"God's will for the world is that the world shall be saved."

Webster's Collegiate Dictionary defines prayer as "the offering of adoration, confession, supplication, thanksgiving, etc., to God or a god." Prayer is an inborn tendency of man. Those who know God and Jesus Christ are not alone in offering prayer, but even among the most primitive people who worship a tree, a river or a mountain, or an idol made of wood or stone and fashioned by their own hands, prayers are offered. "Prayer is the native and deepest impulse of man."

You have, no doubt, heard someone say, as he told of a crisis in his life, "Though I seldom pray, I prayed then." There are times in every life when the need of help of a Higher Power is recognized and in utter desperation a prayer is born in lips unfamiliar to such utterance.

Great responsibility leaves one with the feeling of inadequacy for the task and the need of the wisdom and strength that only God can supply. President Lincoln said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."

If you will turn to the 6th chapter of Daniel and read again the account of Daniel's faithfulness in prayer you will agree with the clergyman who said that Daniel obeyed the impulse to pray as all wise people obey the impulse to eat. They do not postpone eating until starvation threatens their lives, and then finally eat to save themselves. They know that food is a normal need of the body and they eat regularly. So Daniel did not reserve his prayers for times of peril and responsibility, but he prayed three times each day.

As Christians and members of His Church, as those charged to go and tell the world of Christ's redemptive love, let us be faithful in prayer on behalf of the mission work of the Church, the workers, and those whose lives are being touched at home and abroad.

* * *

Pray that as the Church seeks to carry out Christ's commission to preach the gospel to every creature in a world in which faiths of revolutionary power have tasted victory and triumph, she may have firm reliance in Him who also said, "Lo, I am with you always, even unto the close of the age."

Pray that the Church in America may help her own membership rediscover the Christian faith. Pray that the Church may erase "the illusion that Christianity is a system of moral idealism and nothing besides." Pray that the Lordship of Jesus Christ may be the vital conviction of everyone who calls himself a Christian.

Pray that as men of God are given vision for the advancement of Christ's Kingdom, the Church may have the courage and faith to follow the vision. Pray that in your heart and in the whole Church there may be a sensitiveness to the obligation and the privilege to adventure for Christ in new frontiers of missionary service and in new methods that will better serve His purpose. Pray that every Church may be a mission and every Christian a missionary.

The days in the *Prayer Cycle* for the month of March are the 26th, 27th, 31st days. Suggestions for prayer given above are related to the study for March, Part III of *That the World May Know*.

The Teens

MRS. R. B. McNARY, Secretary
R. R. 2, Canonsburg, Pa.

"The most testing days of the Christian mission in our generation lie just ahead."

TEEN TATTLER

We welcome a new Teen-age Society, recently organized at the Chartiers Church, Canonsburg. The sponsors are Mrs. John Ramsey and Mrs. Charles Christoff.

FEBRUARY PROGRAM PLANS

Theme: Tomorrow Beckons Us.

Scripture Background for Worship: We are celebrating Egypt's Centennial this year — one hundred years of Missionary work. Let us too, rejoice, in this century of service.

We welcome to our teen-age page Miss Lois Ellifritz whose home is in Washington, Pa., a short-termer in Egypt, and who has shared articles from her work there. As our teen-agers read her story, may you lift your hearts in prayer to our Father in heaven, thanking Him for the light which has been brought to many souls who were in darkness.

EGYPTIAN AUTOBIOGRAPHIES

I am an Egyptian girl. I was born in Egypt like my grandfathers. In olden times the girl was like gold. Her parents did not like to let her go out by herself nor let her go to school to learn, but she only sat in the house to serve her parents.

But now it is different than in the past. Girls are like boys; they learn like each other in all things. There are girls that are doctors like men, and they are teachers also for all the subjects.

I love Egypt very much because it has mild weather, bright sunshine, stars which are pretty when they shine on the River Nile, much fresh food and fruit, beautiful gardens, calm streets, different cinemas and pretty shops and tall buildings.

I welcome you to Egypt to see all these beautiful things.

By Samira Kirollus

Farida Sayid

I saw the light of the world on December 4, 1939. My family had no girls before me and when I was born my father became very happy. I have three brothers who are older than I. Until I was three years old I did not talk. On my birthday my mother brought me flowers. When I saw them I became very happy and said, "My mother brought me flowers!" This was the first sentence I said.

I am in the American Mission School for Girls. The teachers of this school are very nice and I admire them. I have been in this school for ten years and I have learned many things.

I like Egypt very much because in it there are pyramids which the ancient Egyptian people built.

By Farida Sayid

I was born in the year 1941. When I was three years old my father brought me a very nice doll. It was wrapped in fine paper and had a very nice ribbon. I began to open it. When I saw it I liked it very much, but after a few hours I threw it down and began to play with the paper and the ribbon.

When I was five years old my mother brought me to the American Mission School. I have passed all the examinations until now.

I have one sister and one brother. My sister's name is Selma and my brother's name is Money. My mother's name is Soad and my father's name is Sayyed. My sister is ten years old and my brother is twelve years old. My mother is a teacher

and my father is an Inspector for the Ministry of Education.

We all live in Cairo, the capital of Egypt. It is a very beautiful city because the sun shines brightly. It is warm in winter and mild in summer.

By Salwa Sayyed

Fatma Ishac

On July 2 my parents were presented with a dear gift. They were very pleased with this gift. They protected this gift until she was big. Life seemed very difficult to me when I was young, but when I grew up and knew more knowledge, I liked it very much. So I like Egypt and what is in Egypt.

I know that tourists come to Egypt every winter for its mild weather, and also to see the ancient Egyptian's fine buildings. In the museum there are bodies which have been protected for thousands of years, because Egypt's weather permits things to keep fresh. The farmers were employed to build these huge buildings in the season of the Nile flood. Before this they had already cultivated their lands so that they could plant after building.

Egypt has the longest river in the world. It supplies the farmers with much water. I wish you could come to Egypt to see these things.

Fatma Ishac

(*Continued from Page* 367)

658. Mrs. Ivan Chenoweth, Hadley, Pa. By her husband.

659. Mrs. Lloyd Krichbaum, Kennard, Pa. By friends in the May Holland WMS.

660. Mrs. James Groover, Kennard, Pa. By a friend —Ethel Callahan.

661. Mrs. John Woodburn, Meadville, Pa. By a friend.

662. Mrs. Ethel Mossman, Greenville, Pa. By two friends.

663. Mrs. Elizabeth Bean, Greenville, Pa. By a friend.

664. Mrs. Minerva Baine, Greenville, Pa. By Mrs. Bertha Baker.

665. Mrs. Biou Leech, Greenville, Pa. By a friend.

666. Mrs. Harry Harding, Quincy, Mass. By friends in the Golden Circle.

667. Mrs. William Gillis, Quincy, Mass. By friends in the Golden Circle.

668. Mrs. Abel B. Masquelier, McDonald, Pa. By her husband and son, Abel G. Masquelier.

669. Mrs. Gertrude Barr, Newton, Kansas. By friends in WMS.

670. Mrs. F. H. Puntenney, Newton, Kansas. By friends in WMS.

671. Mrs. H. C. Richert, Newton, Kansas. By her family & friends.

672. Mrs. Betty Glunt, Jetmore, Kansas. By her family.

673. Mrs. Mary Elizabeth Mehaffey, La Cresenta, Calif. By her daughter, Mrs. Andrew Creswell.

674. Mrs. Mason McComb, Zenith, Kansas. By her sister, Theresa Brownlee.

675. Mrs. Clarence Brownlee, Zenith, Kansas. By Theresa Brownlee.

676. Mrs. H. L. Brownlee, Sylvia, Kansas. By her son George & wife, Carol Gene.

677. Mrs. Arthur Volker, Zenith, Kansas. By her husband.

678. Mrs. Ruth McElroy, Wichita, Kansas. By Miss Eva Goudie.

679. Mrs. Harriett Shumway, Wichita, Kansas. By Miss Eva Goudie.

680. Miss Minnie Tomlinson, Wichita, Kansas By her niece, Margaret Tomlinson.

681. Mrs. Elizabeth Fixsen, Sterling, Kansas. By Margaret Haney.

682. Mrs. Goldie Hendrix, Hutchinson, Kansas. By friends.

683. Mrs. B. F. Axtell, Sterling, Kansas. By friends.

684. Mrs. Robert Lukens, Beloit, Kansas. By Miss Lucile Lukens.

685. Mrs. Merwin Jones, Sterling, Kansas. By Mr. & Mrs. John McGurk, Mr. & Mrs. R. H. Thompson.

686. Mrs. Ray Taylor, Arkansas City, Kansas. By friends in Bessie Orr WMS.

687. Mrs. Mary Blackwood, Sterling, Kansas. By friends.

688. Mrs. Harry Smith, Sterling, Kansas. By friends.

689. Mrs. Don Childs, Sterling, Kansas. By Mr. & Mrs. Beryl Welty.

690. Mrs. Viola Tilton, Sterling, Kansas. By friends.

691. Mrs. Elva Schechter, Sterling, Kansas. By Mr. & Mrs. James A. Henry.

692. Mrs. Grace Bishop, Sterling, Kansas By Mr. & Mrs. Lawrence Haney.

693. Mrs. Mildred Wilkey, Sterling, Kansas. By a friend.

694. Mrs. Ada Thompson Warren, North Bend, Nebr. By Mrs. Nancy Smith Mehaffey.

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

"It is in religion that the real hope lies."

1954 Program For Monthly Missionary Meetings
United Presbyterian Junior Missionary Societies

PROGRAM THEME: **The Whole World For Christ**

THEME FOR DEVOTIONAL SERVICES: **O sing unto the Lord a new song: sing unto the Lord, all the earth. Psalm 96:1**

THEME SONG: **Tell All the World, Songs for Christian Worship No. 270**

JANUARY

WORSHIP THEME:
Sing unto the Lord, bless his name;
Shew forth his salvation from day to day. Psalm 96:2

PROGRAM:
Ethiopia for Christ.

FEBRUARY

WORSHIP THEME:
Declare his glory among the heathen,
His wonders among all people. Ps. 96:3

PROGRAM:
Egypt for Christ.

MARCH

WORSHIP THEME:
For the Lord is great, and greatly to be praised;
He is to be feared above all gods. Ps. 96:4

PROGRAM:
North Sudan for Christ.

APRIL

WORSHIP THEME:
For all the gods of the nations are idols:
But the Lord made the heavens. Ps. 96:5

PROGRAM:
South Sudan for Christ.

MAY

WORSHIP THEME:
Honour and majesty are before him:
Strength, and beauty are in his sanctuary. Psalm 96:6

PROGRAM:
India and Pakistan for Christ.

JUNE

WORSHIP THEME:
Give unto the Lord, O ye kindreds of the people,
Give unto the Lord glory and strength. Ps. 96:7

PROGRAM:
American Indian for Christ.

JULY

WORSHIP THEME:
Give unto the Lord the glory due unto his name:
Bring an offering and come into his courts. Psalm 96:8

PROGRAM:
American Negro for Christ.

AUGUST

WORSHIP THEME:
O worship the Lord in the beauty of holiness:
Fear before him, all the earth. Psalm 96:9

PROGRAM:
Junior Dollars for Christ

SEPTEMBER

WORSHIP THEME:
Say among the heathen that the Lord reigneth:
The world also shall be established that it shall not be moved:
He shall judge the people righteously. Ps. 96:10

PROGRAM:
Mountain People for Christ

OCTOBER

WORSHIP THEME:
Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof. Psalm 96:11

PROGRAM:
City Missions for Christ

NOVEMBER

WORSHIP THEME:
Let the field be joyful, and all that is therein;
Then shall all the trees of the world rejoice
Before the Lord: Psalm 96:12

PROGRAM:
Thank Offering for Christ

DECEMBER

WORSHIP THEME:
For he cometh, for he cometh to judge the earth;
He shall judge the world with righteousness, and the people with his truth. Psalm 96:13

PROGRAM:
The World for Christ

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary
4 Wilmont Ave., Washington, Pa.

"There is opening up before the Christian mission of our time a destiny more glorious than anything we have seen before."

THE CLOSING OF CEDAR CREEK HOSPITAL

It is with much regret that the Women's Board announces the permanent closing of the Cedar Creek Hospital. This property was leased from the State of Tennessee in 1951 for a trial period of two years. It was felt that this length of time would give opportunity to find if the venture could prove successful. Much prayer, thought and hard work went into the project but difficulties beset it from the beginning. It seemed impossible to secure a physician and a competent supervisor at the same time; when one was obtained the other was lacking.

Surveys of the community regarding the need for a hospital were contradictory. Under an optimistic survey the Board undertook the project, but a later contradictory survey indicated that success might be doubtful. Our doctor inclined to this view so, as the Board did not wish to hamper a young physician in his first location, he was released. No other doctor was in view before next fall and it would have been a too-expensive proposition to keep the hospital open for so many months with no patients and serving no useful purpose, so it was felt that there was no alternative but to close. The decision was not lightly made. Many earnest prayer for guidance preceded it and this seemed to be the answer. It was with sorrowful hearts that the Board turned the hospital back to the State on December 15, 1953.

Societies were most generous in their gifts to the new hospital. Great quantities of bed linen, towels, dressings, gowns, tray cloths, etc., as well as money for equipment, were sent to help get the new hospital ready to function. The Board is most grateful for this help and wishes to assure the donors that their generosity has not been wasted. These materials have been divided between the Jane Cook Hospital at Frenchburg, Ky., and the Jubilee Hospital at Henderson, N. C. Both were in need of these things. Very grateful letters of thanks for the unexpected gifts have come from their supervisors. The purpose of the donors will still be carried out as their gifts minister to the comfort and healing of the sick in these hospitals, even if not at the Cedar Creek Hospital.

Mrs. Edgar B. Murdoch

FRENCHBURG ACTIVITIES

Activity at the Frenchburg Church and parsonage has been heavy. The new parsonage was completed in the summer and the pastor and his wife moved in late in July. The new parsonage sits on the lot east of the church where the old church house and residence stood for many years. One of the early fall activities was the dedication of the parsonage and Open House on September 29, 1953.

On October 4, 1953 a new member joined the Frenchburg manse when the Eddys welcomed into their household their first son, John Vorhis Eddy.

On October 6, 1953 we began two weeks of special services with Rev. Griffith C. Rice of St. Johns, Michigan, as our guest leader. He was ably assisted by his wife and daughter, who played the piano for the meetings. Many spiritual blessings were showered upon us during the meetings as we heard the gospel message in word and song from the Rice family. Our church is still harvesting fruit from that labor in God's vineyard.

Attendance at Sunday School and church services has been excellent. Sunday School attendance is the highest it has been for years. We are still continuing our interest in afternoon Sunday School work and giving what assistance we can to a new school started at Bertis, Ky.

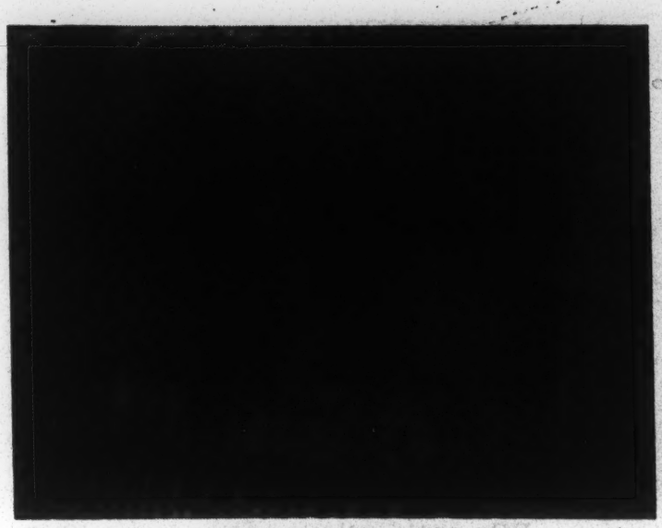
We are trying a new approach to the evening service. The first half-hour is spent together as a devotional period and then the groups separate; the young people go to their meeting place and the adults to theirs for discussion and Bible Study. The adults have studied II Thessalonians 2 in a detailed manner and also have shared in a Stewardship School. We have found this type of evening service to be very satisfactory.

We are grateful for the opportunity to make many new friends as they have stopped to look over the mission work and the church. We hope that many more in the denomination will include this section of the U.S. in their travels and become acquainted with the work in the mountains.

Arthur H. Gathman

CHICAGO PRESBYTERY

After working during the summer months in the First Church, Hammond, Indiana, I am now working in the Burbank Manor Community Church at Oak Lawn, Illinois. This church is less than ten years old. But if you should drop in some Sunday morning, the only thing that would tell you this fact is the cornerstone. It is an enthusiastic congregation for the work of our Lord. At present I am making a house-to-house canvass of the area served by the church. There are many homes that need Christ and His church. Dozens of boys and girls are receiving no Christian teaching and training. Pray that the invitation may not be forgotten in the hustle of everyday life.



Frenchburg Parsonage

Esther M. Jones

WORSHIP SERVICE

(*Continued from Page* 323)

soul who cannot today hear the Good Shepherd calling, "Follow me," which call one must answer or else lose his own soul.

"Jesus calls us o'er the tumult of our life's wild restless sea."

"Day by day His sweet voice soundeth, saying Christian, Follow me."

Suggested closing songs: Nos. 199 and 325 SCW.

Prayer: "O Lord Jesus Christ, thou great Shepherd of the sheep, grant us grace, whenever we hear thy voice instantly to obey it. Have compassion upon those who have wandered from thee; feed those who hunger; carry those who are weak; lead us in green pastures and bring into thy fold those other sheep which also are thine, that we all may be one flock under one Shepherd, led by one Spirit, fed by one Love, exalted to one Glory. Amen.

Song: SCW 272, to introduce month's theme, "Tomorrow Beckons Us."

Indian Missions

MRS. RUSSELL K. MONTGOMERY,
Interim Secretary,
9 Pocono Dr., Pittsburgh 20, Pa.

"The Cross is the crisis of missions. There is no other crisis."

WATER

Praise God from Whom all blessings flow! There is *water* at Oljato—forty gallons a minute. This news came from our missionaries early in November. It is the news for which we have waited and prayed for many months. There is an adequate supply of water at Oljato.

When the first well was drilled there were ten gallons an hour. Ever since, the mission has been trying to gather funds to try again. Many of your "Specials" have made possible this second chance. Special credit goes to the Juniors who have promised to help pay the bill through their *Junior Special.*

Water is an absolute necessity for advancement at Oljato and with its arrival comes a new urgency for the United Presbyterian Church to advance on this front. Let's do it now! Get groups in your churches interested. Without the support of many in addition to your missionary societies, it cannot be done. This is virgin territory and the cost of advance impossible with the present budget. *Additional Funds* must be found. Can you help?

JEEP FOR SIMNASHO

Early last spring word came to us of the urgent need of a jeep for Simnasho that the missionaries, Mr. and Mrs. E. A. Penney, might not be stopped by bad weather in the fine work they are doing there.

The need for a jeep at Simnasho was without question, especially when considering the location and weather conditions of this mission area. Simnasho is an isolated little village on the eastern slope of the Cascade Mountains in Oregon. Access to the town is by way of very rough and rugged mountain roads, at times almost impassable. It is during the four cold months of the year that most of the Simnasho Indians are continuously at home because traveling conditions are hazardous. During the rest of the year these same Indians are off fishing, berry picking, hunting, etc. One can readily see how valuable a jeep would be to the missionary to keep in touch with these Simnasho Indians during the winter; also how helpful a jeep would be to follow them in their various activities during the summer.

Allegheny Presbyterial together with Washington Synod having sensed this great need, caught the burning desire to provide this jeep for Simnasho that the work there which requires much visitation, patience and prayer might be carried on throughout the whole year. This project has aroused a stirring interest in the hearts of many in the societies and churches participating to a work which needs our encouragement, interest and prayers.

The securing of the necessary funds for this project was completed late in the fall. It was due to the kind efforts of several of our fine ministers of the Northwest that the jeep was purchased and loaded with canned goods and other things provided by many good friends from the area of Portland, Oregon, and delivered to Mr. and Mrs. Penney for Christmas.

You may imagine the great joy the missionaries experienced that day—knowing full well the larger Kingdom service which has been made possible through the means of this wonderful gift of the "Jeep for Simnasho." This project has aroused a stirring interest of many in these societies and churches participating, to a work which needs our encourage-

(*Continued on Page* 378)

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

"The Church has to infiltrate the whole of man's world with the Good News."

ITEMS OF INTEREST

Miss Helen R. Brownlee, R.N., of Assiut Hospital, Egypt, writes of the fine work the recent short-term arrivals are doing. The Misses Lois Giffen, Ruth Brooks and Ruth Romaine have taken responsibility for the work, are overcoming language barriers and proving dependable and capable. In planning for the future Miss Brownlee asks that we try to send her two more nurses by September, 1954: one who likes to work with children, even if she has not had special training in pediatrics, but a little experience would be helpful; the other as head nurse on a general floor or in the operating room, wherever they need her most when she comes. The work in the operating room is not very heavy and one who has liked her work in the operating room could easily work here. These are the needs and we pray God will call out two nurses of His choosing to answer these calls.

MY VISIT TO THE LEPER COLONY

In November I had the opportunity of going to Rawalpindi to visit the leprosarium at the same time that Dr. Currier from the New York office of the American Leprosy Mission was there. I had talked with him in his office the day before sailing but never realized that I would be seeing him again so soon.

We went to the leprosarium Sunday morning and we had a worship service for the patients. Then the Sunday School children put on a welcome program for us and had a temperance lesson. I wish you could have heard them singing the welcome song in English—there is nothing more amusing than English with an Urdu accent.

In the colony there are approximately 180 patients. The buildings are on the style of barracks and in front of their small room the patients have a plot of ground where they attempt to plant a few flowers or a shrub. The patients do their own cooking and housekeeping and many of them fix up their homes quite attractively with pictures and painted brass. Most of the patients are married and there are separate barracks for the Christian couples, the Moslem couples, and the bachelors. I don't know if they have separate quarters for the "bachelor girls" or not!

There is also a Pakistani doctor working with the patients and is able to give them their daily medications, but for special treatment of eyes or necessary amputations, they are usually sent to our mission hospital in Taxila for surgery.

There is also a home for the untained children of leprosy patients. In the home children are cared for from the age of three and are educated through the tenth grade. One of the real needs of the home is the personnel and facilities to care for children from one to three. At present these children must stay with their infected parents because there is no one else to care for them. This is a real tragedy because it is believed that in childhood a person is most susceptible to contracting the disease, although it might not become evident for a number of years. One of the most pitiful things I saw was a young mother, who didn't have any fingers, trying to tie her baby's shoelace. Pray that something may be done for these little ones that if possible they will be able to be kept free from the suffering of leprosy.

Audrey C. Campbell,
Sialkot City, Pakistan

"THE LORD WILL PROVIDE"

Genevieve Girgis

Through the years the Fowler Children's Home directress has mothered many little village girls. Miss Lucy Lightowler, formerly in charge of the Home, sent this picture of one girl who has been very dear to her, and is truly a daughter of our Mission in Egypt. Genevieve Girgis was a wee baby three months old when her mother died. The late Miss Lucia Dwight took the baby to Tanta Hospital, where she was cared for and given a start in life. Then she was taken to the Fowler Orphanage, as it was then called, when she was three or four years old. When she became of school age she went to the School there. Later she studied a year at Pressly Memorial Institute, Assiut, Egypt, then a year at Ezbekieh School for Girls in Cairo, and several years at Tanta School.

All through her young life she was supported by friends from Dales Memorial Church (Miss Lightowler's Philadelphia home church), and they rejoiced in Genevieve's decision to enter the Nurses' Training School in Tanta Hospital on October 1. The Lord has wonderfully provided for her and she is planning to serve Him in Christian service as a nurse.

Secretary's Note: Through the years, the Home has been maintained by voluntary gifts in answer to prayers of faith, as it has no assigned budget.

O matchless honor, all unsought,
High privilege, surpassing thought
That Thou shouldst call us, Lord to be
Linked in work-fellowship with Thee;
That through simple gifts of love
We can lift many souls above
As from this place Thy message to man
Is sent forth o'er sea, o'er land;
That Christ's own word of special grace
May be heard by souls of every race.

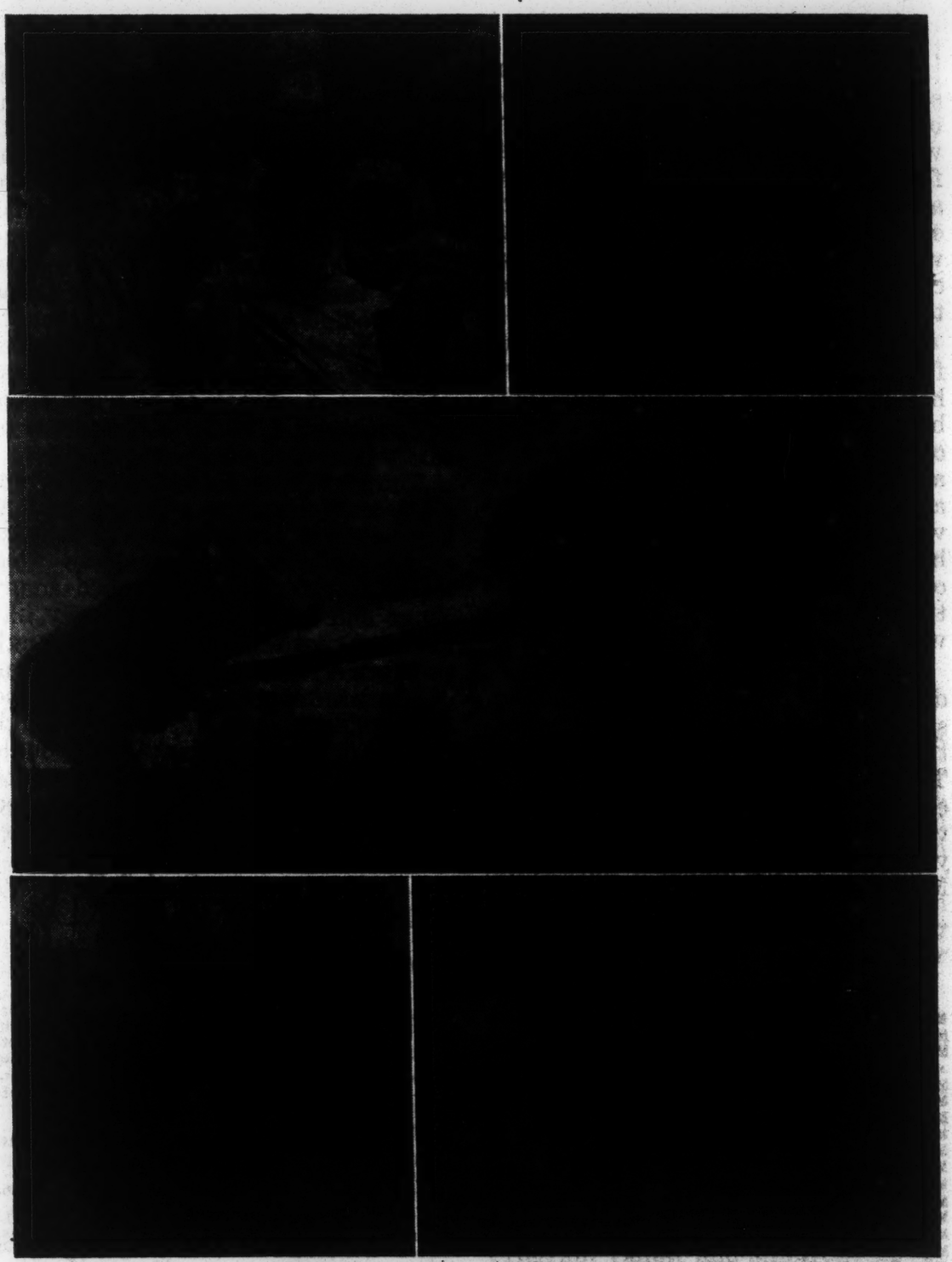
—Author Unknown

SOME PRAYER NEEDS

Our big news just now is that the paper gives permission for eight of the evangelical churches, that have been closed, to open arrived yesterday and all are rejoicing. Now we must pray that the Christians will rally and give of their money and time to rebuild and renovate their churches. Some are half-fallen down. Also we hope and pray that this will be the means of calling back some wayward ones who yielded to the lure of the world and left the fold. Some of the pastors are still in Addis Ababa learning the Amharic language, but we hope they will finish up the year in a few months and return, able to preach in Amharic as well as Galla. Do pray for these men, as it is hard for them to stay away from their families a whole year, and not having had much or any schooling they find it hard to study. Amharic is a hard language to learn.

You may have heard that we have sent Miss McGeary, who had the Blind School, to Maji to be with Miss Halewood. The Mission's thought is to have some Ethiopians trained to take over this station in one year. We are so short of personnel that it was either do this or close a station and no one wanted to do that. We sent a pastor, a teacher, a carpenter and two workmen from here with Miss McGeary. Since there were no houses for Ethiopian staff, they hope to build at least two houses. Do pray especially for the two missionary women alone there, so far from any other station or from any foreigners, with such an important task to do for the Lord. The pastor and teachers and their families also need our prayers. It is like going to a foreign country for them as the people there do not speak their language and they will eventually have to learn one or two other languages. In all there are four or five different tribes who come to the clinic at Maji.

Isabel Blair, Sayo, Ethiopia



SCENES AT MAJI, ETHIOPIA MISSION

Top: Typical group of the congregation after church service at Maji—the blind, halt, lame. Eileen Halewood with the jeep is about to cross a river on a trip that proved to be a quick one with little delay.

Center: Front view of the WGMS house. The part covered by metal roofing is covering the stoves. Other roofs are grass.

Bottom: Maji missionaries are always ready to help rich and poor alike. The Maji Clinic is open to needy ones, such as the old man (at left) from a distant village, who keeps warm in a grass cape, his only clothing, and to Chief Adekas (right) sitting on his own chair traveling by mule through the jungle. Miss Eileen Halewood and Mrs. Nessie Pollock served him a cup of their coffee.

FAYOUM SCHOOL GIRLS

Returning after furlough, we were soon deep into the work again. School opened the middle of September and we now have a full enrollment, in fact I don't know where we could put any more youngsters. We have started a new class and next year, God willing, this will mean still another classroom, which poses a problem as to where we can put the children.

Our boarding department is also full to overflowing and we could have had many more children had there been room for them. We have thirty children as boarders now and they are interesting to work with, as well as being a responsibility. The girl who is proud, we hope to teach to be humble; the lazy one to be industrious; the naughty one (or ones as this trait is not limited to one only) to be well-mannered and obedient.

The children have their duties each day, taking turns at dishwashing, sweeping, etc. They do not all relish this but on the whole do fairly well. The children go home over the week-end as most of them live in nearby villages. One little girl, only five years old, always comes to school on Monday with crying and tears, and each day she wants me to count on her fingers how many days it will be before she goes home again. We also have two small sisters, five and four years old, who are quite content to stay here. They need a lot of care, but the older girls are quite good at helping with them. I had to punish the older girl for being naughty, and her small sister cried harder in sympathy than the one who was being punished. Their father left them a jar of hard candies and each morning they come wanting some to eat at recess. I am trying to teach them to count as I give them the pieces of candy.

The girls have a time for individual devotions in the morning and at night. Then they have family prayers at night, when they sing and pray together. They have learned many songs and love to sing. I surely like to work with the children, though they are a real care. But to see them respond to teaching and training and develop day by day is quite enough reward for any anxiety or trouble they cause. I am wanting to get into their homes and become acquainted with their families so I will understand the children better.

Rachel T. Seiver

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951 ..... Tanta
Miss L. Vernelle Blair, 1952 ..... Cairo
Miss Ruth A. Brooks, R.N., 1953 ..... Assiut
Miss Mildred M. Cooke, R.N., 1951 ..... Assiut
Miss Eloise Crabbe, 1952 ..... Assiut
Miss Lois R. Elliffritz, 1950 ..... Cairo
Miss Lois A. Giffen, R.N., 1952 ..... Assiut
Miss Emogene A. Golding, R.N., 1952 ..... Tanta
Miss E. Marion Greenleese, 1951 ..... Assiut
Miss Dorothy E. Hagman, 1951 ..... Cairo
Miss Rosella M. Hutchison, M.N., 1951 ..... Tanta
Miss Bessie B. James, 1952 ..... Tanta
Miss Catherine M. Jamieson, 1952 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Marilyn R. Law, R.N., 1952 ..... Tanta
Miss Sara Jane Nesser, 1951 ..... Tanta
Miss Ruth L. Nolin, 1951 ..... Tanta
Miss Rosemarie Otte, 1952 ..... Cairo
Miss Ruth Romaine, 1953 ..... Assiut
Mrs. Alma P. Ross, 1953 ..... Tanta
Miss Martha E. Sisley, 1951 ..... Assiut
Miss M. Patricia Trimble, 1951 ..... Assiut
Miss Mary Elizabeth Wilson, R.N., 1952 ..... Tanta

ANGLO-EGYPTIAN SUDAN

Miss Martha I. Pollock, 1953 ..... Malakal

ETHIOPIA

Miss Anna H. Ens, 1952 .... Box 1111, Addis Ababa

Note: In addressing these short-termers please remember to put "% American Mission" with each foreign address.

INDIAN MISSIONS

(*Continued from Page* 374)

ment and prayers. We wish to express our sincere appreciation to all who had a part in this worthy and far-reaching gift. We pray that it may be used by God as a means of bringing more effectively the message of the Gospel to our Indian friends of Simnasho.

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

"What a renewal and revival might begin in this hour of crisis in which missions stand!"

IS YOUR CHURCH PLANNING A SCHOOL OF MISSIONS?

Missionary Education in Your Church by Nevin C. Harner and David D. Baker. 192 pages. Cloth $1.75; paper $1.25. A valuable handbook for those who have the responsibility for planning missionary education for the local church. Guidance in forming an over-all plan is followed by chapters dealing with methods, leadership and periods of special missionary emphasis. A practical help with plans for children and young people as well as adults.

Missionary Education for the Junior High School Age by Louise B. Griffiths. 64 pages. Paper 50¢. This manual will interest teachers of Intermediate classes and leaders of Pioneer Societies. Many of the interests and needs of Junior High young people may be used as opportunities for missionary education. Mrs. Griffiths shows how such ordinary things as newspapers and magazines, the radio, phonograph records, maps and pictures may be tools in leading young people into an intelligent interest in missions.

Friends with All the World by Edith F. Welker. 176 pages. Cloth $2.75; paper $1.50. Planned for leaders of children from 5—12 years old, this book uses true incidents to illustrate successful missionary education in home and church. Helpful suggestions for the organization of missionary education within the church, for service activities and for working with others.

Here's How and When by Armilda B. Keiser. 192 pages. Cloth $2.75, paper $1.50. For leaders and teachers of children. An activities book with a missionary emphasis.

DO YOU LIKE GOOD STORIES?

The Church We Cannot See by Nelle Morton (Short stories from around the world.)

Miracle in the Hills by Dr. Mary Sloop with Legette Blythe (Story of the Southern Appalachian Mountains.)

We Tried to Stay by Dorothy McCammon (The Communists enter China.)

Papi by Eleanor Hull (A Spanish-speaking boy in New York City.)

(Prices and short reviews of these four books may be found in the November and December issues of *Missionary Horizons.*)

All the books listed above may be secured from the United Presbyterian Bookstore, 209 Ninth St., Pittsburgh 22, Pa.

ARE YOU PLANNING A PARTY?

The Fun and Festival Series—48 pages. Paper 50¢. Songs, games, recipes, ceremonials, festival ideas, proverbs, poems and music from many countries to help you plan an interesting evening with a missionary flavor. Booklets are available on *Africa, China, India, Japan, Among America's People* and *From Other Americas.*

ARE YOU interested in accessories for missionary banquets? Send to the Literature Department for information sheets and order blanks for place mats, place cards, folders, etc.—all on this year's study theme.

WORLD DAY OF PRAYER
March 5, 1954

Program (adult and children)	5¢
Call to Prayer—per 100	30¢
Guide for Leaders	15¢
Poster (11 x 17 in.)	10¢
Skit (2 copies required) each	10¢
Report Blank	Free
Packet (contains each of above)	40¢
Speaker's Sheet	10¢
Map	10¢

Order from Literature Department

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

"God's judgments are in all the earth and all men stand under them."

Last month we discussed the *Temperance Essay Contest* as a means of launching the 1954 Contest. Now we present the winning 1953 Essay in the oldest age group, 18-25 years. It was written by Miss Betty Jane Pelkey of the Knoxville Church, Pittsburgh, Pa.

ALCOHOL—WHAT IT IS AND WHAT IT DOES

Alcohol is the intoxicating substance in beer, ale, wine, gin, brandy, whiskey and other alcoholic drinks. The volume percentage of alcohol varies in different drinks, from 4% to 6% in beer to 50% in some whiskies.

Beverage alcohol is, chemically, ethyl alcohol—a clear colorless liquid composed of carbon, hydrogen and ogygen (C_2H_5OH).

Beverage alcohol, that is ethyl alcohol, is pharmacologically listed as a habit-forming, irritant, narcotic, depressant drug.

Drugs are divided into stimulants and depressants. Because men and women were apt to become physically and emotionally excited after using alcoholic drinks, alcohol was originally thought to be a stimulant. Not until the middle of the last century did doctors begin to discover that, rather than increasing functioning power, it depressed the functions of the brain.

Alcohol is also spoken of as having an anesthetic character because it induces a progressive descending depression of the central nervous system as does ether which is made from it. It was used as an anesthetic before the discovery of chloroform and ether.

Many things are habit-forming; alcohol is one of them. The initial depression after drinking is followed by an irritability that makes another drink necessary to remove the irritability. The tendency of drinkers is to increase the amounts they take, or the frequency of dosage, or to use the stronger higher per cent alcoholic beverages in place of those of low alcohol content.

Alcohol is not properly described as a food. A food is a substance which nourishes the body in four ways:

1. It must supply energy or calories when oxidized.
2. It must supply materials for building and upkeep of body tissues.
3. It must furnish means by which body processes are regulated.
4. It must provide material which can be stored for use in the body and at the same time not damage the body itself.

Judged by these tests, alcohol is not an acceptable food. It is absorbed unchanged by the digestive processes. It can supply as much as 1600 calories a day, but since it supplies no vitamins or proteins these calories are not helpful to the body but exceedingly dangerous. The most serious physical effects of alcohol upon the heavy drinker are the nutritional diseases brought about by the disproportion between calories and vitamins.

In addition to the nutritional diseases brought about by the use of alcohol, it also has an effect on the body in the following ways:

1. The chemical effect on nerve tissues causes drunkenness. Even the vomiting is a nerve reaction.
2. It irritates the mucous membranes of the mouth, throat and stomach. Distilled liquor may cause serious injury to the stomach lining.
3. Heartbeat and blood pressure increases due to excitement attending drinking.
4. It dilates blood vessels in the skin causing blood to rush there. You think you are warmer while the body temperature is actually lowered. You may freeze in cold weather.
5. Heavy drinking injures some organs, shortens life.

Although the effect on the body is important, the effect on the mind should be of even more concern.

A human being has three levels of mental growth—(1) instinct and emotion, (2) motor and sensory control, (3) capactiy for self-criticism and intelligence. As a narcotic acting directly on the central nervous system and brain, alcohol affects the functions of the brain in the opposite order of their development. In moderate amounts it depresses the higher functions of the brain—self-control, judgment and self-criticism—those things which distinguish man from the brute animal and make him

capable of distinguishing right from wrong. That first drink which many people think does them no harm is the very thing which makes the next one harder to refuse. Then, as larger amounts are consumed, depression of the lower brain centers controlling muscular co-ordination takes place. This is what causes the staggering associated with drunkenness.

How often have you heard someone say, "I don't see any harm in drinking. I don't hurt anyone except myself!" In many cases this may be true. However, in most instances, the very opposite is true.

The drinking driver is a menace to everyone, including himself. Small amounts of alcohol can seriously affect a person's ability to drive a car safely. The bodily reflexes upon which so many of our reactions are based which save us from accident or injury are all delayed or retarded in their effects from 5 to 10 per cent by the use of alcohol in small amounts, amounts less than would be described socially as moderate drinking. The most serious thing, however, is due to the narcotic effect of the drug. The drinker invariably thinks that his driving ability has improved and therefore he takes chances which he would not take under ordinary circumstances.

The evidence shows that there is no form of human activity so far tested which does not show inferiority of performance after the use of alcohol in amounts smaller than would be recognized as of toxic significance.

Medical authorities state that no evidence of improvement in human health has so far been found to result from the use of alcohol in the human being.

In view of all the facts known today about alcohol—what it is and what it does to the human body and mind—our objective cannot stop short of "total abstinence."

Tributes

Mrs. Phebe D. Moore

The members of the Women's Missionary Society of the White Oak U. P. Church located near Thornburg, Iowa wish to pay loving tribute to the memory of a most faithful member, Mrs. Phebe D. Moore.

Her life, filled with humility, unselfishness and love for others, was a constant example and inspiration to her family and friends.

Her Christian influence will live on in the hearts of others.

We shall cherish her faithfulness to the Church, Sabbath School and Missionary Society, as well as, her patience in suffering.

We extend our deepest sympathy to her loved ones.

Committee
Mrs. James White, Jr.
Mrs. Fred O. Roth
Mrs. Fred McFarlan

Mrs. Jennie B. Smith

The Women's Missionary Society of the Third U.P. Church of Washington, Pa., wishes to pay a loving tribute to the memory of one of our faithful members, Mrs. Jennie B. Smith, who passed to her heavenly reward November 29, 1953.

She is survived by her husband, Walter Smith, and the following children: Rev. Albert Smith, pastor of the U.P. Church of Cutler, Illinois, and Miss Clara Bell Smith, Mrs. Elizabeth Eckert, and Mrs. Elsie McMullen, all of Washington, Pa.

She was a Life Member of the W.G.M.S. and had served as treasurer of our society for 32 years.

Her manner was quiet and unassuming, but she always manifested a deep interest in all activities of the church, and was always faithful in every duty.

She will be greatly missed, but we bow in humble submission to the One "who doeth all things well."

We extend our heartfelt sympathy to her loved ones, and commend them to the care of the Heavenly Father, whom she loved and served faithfully.

Mrs. Martha Hutchinson
Mrs. Margaret Miller
Mrs. Alice Hickson
Mrs. Viola Ecker

Mrs. Carolyn Porter

The Third U.P. Church of Washington, Pa., wishes to pay a loving tribute to the memory of Mrs. Carolyn Porter, who was called from this life very suddenly, November 19, 1953.

She was a Life Member of the W.G.M.S. and was interested in missions. She was active in the work of the church and had successfully taught a class of boys in the Bible School for several years.

While her passing was a shock to us, we remember the One who said, "Let not your heart be troubled, neither let it be afraid."

To her loved ones we extend our sympathy, and commend them to the care of the Heavenly Father, who cares for us always.

Mrs. Martha Hutchinson
Mrs. Margaret Miller
Mrs. Alice Hickson
Mrs. Viola Ecker

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Agnes Ruth Bond ..... Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon ..... R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer ..... Warm Springs, Oregon
Rev. Louis Mitchell ..... Tama, Iowa
Mr. E. A. Penney ..... Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission ..... Kayenta, Arizona
Freight and Express address ..... Flagstaff, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY. SCHOOL

Supt. and Mrs. Arthur Gathman ..... Frenchburg, Ky.
Miss Marian Scott, Prin. H.S. ..... Frenchburg, Ky.
Mr. Lester McCauley, Prin. Grades ..... Frenchburg, Ky.
Mr. David Anderson ..... Frenchburg, Ky.
Miss Carolyn Arndt ..... Frenchburg, Ky.
Mr. and Mrs. Clay Banks ..... Frenchburg, Ky.
Miss Alice Childs ..... Frenchburg, Ky.
Mrs. Florence Eiler, Dorm. Matron ..... Frenchburg, Ky.
Miss Mary Virginia Hager ..... Frenchburg, Ky.
Miss Irene Hays ..... Frenchburg, Ky.
Miss Alice Hesselink ..... Frenchburg, Ky.
Mrs. Alice Hughes ..... Frenchburg, Ky.
Miss Janet Jones ..... Frenchburg, Ky.
Mr. S. O. Linderholm ..... Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary ..... Frenchburg, Ky.
Miss Alberta McBride ..... Frenchburg, Ky.
Miss Helen McCoy ..... Frenchburg, Ky.
Miss Reba Moody ..... Frenchburg, Ky.
Miss Rebecca Morriss ..... Frenchburg, Ky.
Miss Barbara Novosal ..... Frenchburg, Ky.
Mrs. Clinnie Patterson, Clothing ..... Frenchburg, Ky.
Miss Bertha Pecht ..... Frenchburg, Ky.
Mrs. Robert Randall ..... Frenchburg, Ky.
Mrs. Leah Stephens ..... Frenchburg, Ky.
Mrs. Myrtle H. Smith, Dietitian ..... Frenchburg, Ky.

FRENCHBURG, KY. CHURCH

Rev. James E. Eddy, Minister ..... Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Glendine Lundquist, R.N., Supervisor ..... Frenchburg, Ky.
Miss Mary Olive Cochran, R.N. ..... Frenchburg, Ky.
Miss Jean Mannix, R.N. ..... Frenchburg, Ky.
Mrs. Prudie Dalton, Aide ..... Frenchburg, Ky.
Miss Bernice Olson, Technician ..... Frenchburg, Ky.
Mrs. Jane Everson, Dietitian ..... Frenchburg, Ky.
Miss Joan Johnston, Office ..... Frenchburg, Ky.
Dr. and Mrs. Donald Graves ..... Frenchburg, Ky.

EZEL, KENTUCKY SCHOOL

Supt. and Mrs. Wm. A. Heagen ..... Ezel, Ky.
Miss Larue Millen, Principal ..... Ezel, Ky.
Miss Wanda Aigner ..... Ezel, Ky.
Miss Ruth A. Bemis ..... Ezel, Ky.
Mr. Albert H. H. Dorsey, Agriculture ..... Ezel, Ky.
Mrs. Homer C. Haines ..... Ezel, Ky.
Miss Zillah Hawthorne, Secretary ..... Ezel, Ky.
Mr. and Mrs. Glen Helton ..... Ezel, Ky.
Miss Beulah Hogan ..... Ezel, Ky.
Miss Betty Kazbek ..... Ezel, Ky.
Mrs. Fred S. (Ann Adair) McGeoch ..... Ezel, Ky.
Miss Gladys Millen ..... Ezel, Ky.
Mr. and Mrs. Ottis Murphy ..... Ezel, Ky.
Mrs. Ora Mynhier ..... Ezel, Ky.
Miss Gene Purdy ..... Ezel, Ky.
Miss Lois Raube ..... Ezel, Ky.
Mr. Stanley Trimble, Coach ..... Ezel, Ky.
Mrs. Eliza Hulick, Clothes Room ..... Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel, to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

EZEL CHURCH

Rev. Homer Haines ..... Ezel, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey ..... Room 410, 270 Fairmont Ave., Jersey City, N. J.
Miss Esther M. Jones ..... 641 S. Oak Park Ave., Oak Park, Ill.
Miss Dorothy Partington ..... Westland, Pa.
Mrs. R. G. Russell ..... 36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge ..... U. P. Home, Washington, Ia.
Miss Sallie E. Dickey ..... c/o D. H. Dickey, 127 Church St., Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent ..... Annemanie, Ala.
Miss Georga Lee Jackson ..... Annemanie, Ala.
Mrs. Willie Knight ..... Annemanie, Ala.
Mrs. K. P. Thomas ..... Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples ..... Camden, Ala.
Mr. Harry W. McKeldin, Ass't Prin. ..... Camden, Ala.
Mrs. Minnie T. Alford ..... Camden, Ala.
Mr. William B. Ballard ..... Camden, Ala.
Mrs. Hazel Ballard ..... Camden, Ala.
Miss Francis Boyd ..... Camden, Ala.
Mr. Rudolph Cooper ..... Camden, Ala.
Mrs. Nora S. Daniels ..... Camden, Ala.
Mrs. Amanda E. Freeman ..... Camden, Ala.
Mrs. Izetta S. McCaskill ..... Camden, Ala.
Mr. Thomas Van McDowell ..... Camden, Ala.
Mrs. Elizabeth M. Parrish ..... Camden, Ala.
Miss Geraldyne Pettway ..... Camden, Ala.
Mrs. Neola P. Reese ..... Camden, Ala.
Mrs. Mayme Smith ..... Camden, Ala.
Mrs. Mattie L. Street ..... Camden, Ala.
Miss Mabel Thomas ..... Camden, Ala.
Mr. James Tyree ..... Camden, Ala.
Mrs. Mildred Tyree ..... Camden, Ala.
Miss Lizzie Washington ..... Camden, Ala.
Miss Alice B. Whitaker ..... Camden, Ala.
Miss Cora Whorter ..... Camden, Ala.
Mrs. B. D. Bridges, Dietitian ..... Camden, Ala.
Mrs. Sarah W. Rivers, Matron ..... Camden, Ala.
Mrs. Minnie Peoples, Laundress ..... Camden, Ala.
Mr. Martin Dees, Maintenance ..... Camden, Ala.
Rev. James Reese, Pastor at Camden and Miller's Ferry ..... Camden, Ala.

THYNE INSTITUTE

Mrs. Grayce S. Hudley, Bible ..... Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt. ..... Henderson, N. C.
Miss Gertrude Allen, R.N. ..... Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible ..... Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Geneva Arnold ..... Knoxville, Tenn.
Mrs. Lillian Jenkins ..... Knoxville, Tenn.
Mr. Paul Redden ..... Knoxville, Tenn.
Mrs. Mozelle Robinson ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn.
Mrs. Mildred Wellman ..... Knoxville, Tenn.
Mrs. Elberta Woods ..... Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary ..... Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway ..... Miller's Ferry, Ala.
Mrs. Edith Ervin ..... Miller's Ferry, Ala.
Mr. Ferdinand Ervin ..... Miller's Ferry, Ala.
Miss Olivia Hamilton ..... Miller's Ferry, Ala.
Mr. Curtis Lewis ..... Miller's Ferry, Ala.
Miss Darthular Mangram ..... Miller's Ferry, Ala.
Mr. C. T. Patterson ..... Miller's Ferry, Ala.
Mrs. Roma Patterson ..... Miller's Ferry, Ala.
Mr. Frederick Reese ..... Miller's Ferry, Ala.
Miss Gloria Ridgeway ..... Miller's Ferry, Ala.
Mrs. Alice R. Scott ..... Miller's Ferry, Ala.
Mr. Thomas Threadgill, Bible ..... Miller's Ferry, Ala.
Miss Dorothy Veasley ..... Miller's Ferry, Ala.
Mrs. N. D. Williams ..... Miller's Ferry, Ala.
Mrs. Annie M. McDowell, Girls' Matron ..... Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker ..... Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt. ..... Prairie, Ala.
Mrs. Helena Shelby ..... Prairie, Ala.
Mrs. Leola Jackson ..... Prairie, Ala.
Miss Vashti Jones ..... Prairie, Ala.
Mrs. D. C. McCall ..... Prairie, Ala.
Mrs. William T. Peters ..... Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie ..... 625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy ..... 717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren ..... % Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs. D. F. White ..... 825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

c/o American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Tanta
Miss Helen R. Brownlee, R. N., 1931 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Marjorie J. Dye, 1951 ..... Cairo
Miss Lois M. Finney, 1953 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Martha C. Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Helen J. Martin, 1915 ..... Cairo
Miss Jeannette L. McCrory, 1916 ..... Minia
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Venna R. Patterson, 1924 ..... Tanta
Miss Frances M. Patton, 1922 ..... Mansura
Mrs. Rachel T. Seiver, 1925 ..... Fayoum
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen M. Walker, 1930 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Elizabeth M. Wilson, 1932 .....
9 Sharia Massoud, Abbassia, Cairo
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 .....
3 Sharia el Mehalla, Heliopolis, Egypt
Miss Laura B. Wright, 1921 ..... Minia

On Furlough

Miss Beatrice H. McClellan, 1948 .....
235 East 49th St., New York 17, N. Y.
Miss Sarah B. Meloy, 1928 .....
220 S. Hutchison, Muncie, Indiana
Miss Martha A. Roy, 1938 .....
Apt. 9D, 540 East 20th, New York 10, N. Y.
Miss Alberta A. Tedford, R.N., 1947 .....
R.D. 1, Albia, Iowa
Miss Mary C. Thompson, 1939 .....
Box 744, Sanford, Fla.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 ..... Sialkot City
Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss R. Jean Black, 1921 ..... Pasrur
Miss Frances E. Brown, 1927; 1937 ..... Lyallpur
Miss Audrey C. Campbell, 1953 ..... Sialkot City
Miss Florence M. Carithers, R.N., 1953 . Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Pasrur
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Margaret J. Fehlman, 1918 ..... Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Barbara A. Lewis, 1953 ..... Sialkot City
Miss M. Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937 . Sialkot City
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Dorothy B. Roberts, 1952 ..... Sheikhupura
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sargodha
Miss Helen V. Weede, 1928 ..... Campbellpur
Miss Josephine L. White, 1951 ..... Sialkot City

On Furlough

Miss Margaret E. Ballantyne, 1941 .....
235 East 49th St., New York 17, N. Y.
Miss N. Addaline Brandon, 1931 .....
235 E. 49th St., New York 17, N. Y.
Miss Theresa I. Brownlee, 1922 ..... Sylvia, Kansas
Miss Edith M. Drake, 1947 .....
238 S. Market St., New Wilmington, Pa.
Miss Eva M. Hewitt, 1930 .....
235 East 49th St., New York 17, N. Y.
Miss Reba C. Hunsberger, M.D., 1921 .....
5914 Pulaski Ave., Philadelphia 44, Pa.
Miss Glendine Lundquist, R.N., 1933 . Frenchburg, Ky.
Miss Marian T. Peterson, 1930 .....
235 E. 49th St., New York 17, N. Y.
Miss Elizabeth H. Turner, R.N., 1947 .....
R. D. 1, Oil City, Pa.

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Pathankot
Miss Dorothy M. Neff, 1952 ..... Pathankot
Miss Vivian L. Trimble, 1921 ..... Pathankot

On Furlough

Miss S. Jane Lamont, 1928 .....
440 Cayuga St., Philadelphia, Pa.
Miss Willa M. Ramsey, 1921 .....
% Rev. F. G. Wright, R. D. 2, Irwin, Pa.

THE SUDAN

Miss Mary Anna Bode, 1952 ..... Omdurman
Miss Mary E. Coie, 1919 ..... Wad Medani
Miss Una Coie, 1918 ..... Gedaref
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Atbara
Miss Aleta J. Matthews, 1946 .... Khartoum North
Miss Jean Maxwell, M.N., 1946 ..... Nasir
Miss Marguerite M. McClellan, 1926 .....
Box 34, Khartoum North
Miss Mary Jane McKnight, 1922 ..... Atbara
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss M. Evelyn Stewart, 1952 ..... Omdurman
Miss Helena G. Tetley, 1951 ..... Doleib Hill
Miss Frances Turk, R.N., 1921 .....
P. O. Box 155, El Obeid
Miss Ruth E. Wilson, 1951 ..... Box 100, Gedaref

On Furlough

Miss Eleanor C. Vandevort, 1949 .....
Box 81, R.D. 1, Wexford, Pa.
Miss Joan E. Yilek, 1948 .....
235 East 49th St., New York 17, N. Y.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Gore
Miss Isabel Blair, 1922 ..... Sayo
Miss Eileen Halewood, R.N., 1947 ..... Maji
Miss Mary Nell Harper, R.N., 1948 ..... Sayo
Miss Norma H. Knieriemen, R.N., 1953 . Addis Ababa
Miss Marguerite M. Lienard, 1948 ..... Sayo
Miss Martha A. Maxwell, R.N., 1951 ..... Sayo
Miss Ruth E. McCreery, 1950 ..... Addis Ababa
Miss Hazel J. McGeary, 1946 ..... Maji
Mrs. A. W. Pollock, R.N., 1942 ..... Addis, Ababa
Mrs. Ruth L. Walker, 1923 ..... Ghimeera
Send all Ethiopia mail to Box 1111, Addis Ababa.

On Furlough

Miss Marjorie Faught, R.N. 1838 .....
578 Sheffield Drive, Springfield, Delaware Co., Pa.
Miss Ruth M. Nichol, 1933 .....
331 Park Ave., Nutley 10, N. J.

Under Appointment

Miss Beverly J. Day, 1953 .....
68 Ash Ave., Cranston 10, R. I.
Miss Louisa G. Hines, R.N., 1953 .....
196 Pleasant St., Brockton, Mass.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
225 E. Broadway, Newton, Kansas
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 .....
% U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Carol E. McMillan, 1906 .....
1203 E. Washington St., Washington, Ia.
Miss Marion A. Paden, 1902 .....
% Mrs. Campbell, 1444 Indiana Ave., Connersville, Ind.
Miss M. Stella Robertson, 1922 .....
Five Shoregate, Crail, Fife, Scotland
Miss Nellie C. Smith, 1911 .....
102 W. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson 1934; 1944 .....
505 S. Main St., Greensburg, Pa.

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 .....
754—22nd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1919 .... % Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884 .....
Box 992, Santa Ana, California
Miss Betsy Fleming, 1918 .....
6549 Emerald Ave., Chicago 21, Ill.
Miss Ella M. Gordon, 1893 .... Pattersonville, N. Y.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904 .....
425 N. Galloway St., Xenia, Ohio
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 .....
Caroline Ave., Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919 .....
1203 E. Washington St., Washington, Ia.

(Note: All short-termers are listed in the Foreign Department.)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

c/o American Mission should be added to each foreign address

EGYPT

Mr. and Mrs. Judson W. Allen ..... Cairo
Rev. and Mrs. Eugene H. Ammon ..... Assiut
Dr. and Mrs. Ewing M. Bailey ..... 3 Sharia Mehalia, Heliopolis, Cairo
Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. K. G. Fleming ..... Alexandria
Dr. and Mrs. H. S. Hutchison ..... Tanta
Dr. and Mrs. Paul W. Jamison ..... Tanta
Dr. and Mrs. N. A. Kraft ..... Assiut
Rev. and Mrs. John G. Lorimer ..... Cairo
Rev. and Mrs. Paul H. McClanahan ..... Assiut
Mr. Everett W. McCreery ..... Assiut
Rev. H. A. McGeoch, D.D. ..... Alexandria
Rev. and Mrs. W. A. McGill ..... Cairo
Dr. and Mrs. R. T. McLaughlin ..... Fayoum
*Rev. and Mrs. George E. Morrison ..... Luxor
Mr. and Mrs. W. W. Nolin ..... Assiut
Rev. and Mrs. James W. Pollock ..... Tanta
Dr. and Mrs. Walter J. Skellie ..... Assiut
Mr. and Mrs. Robert M. Turnbull ..... Assiut
Rev. and Mrs. C. B. Watkins ..... Assiut

On Furlough

Dr. and Mrs. Dalton Galloway ..... New Wilmington, Pa.
Dr. and Mrs. Orval L. Hamm ..... Gardner, Kansas
Mrs. H. A. McGeoch ..... Lakeside Ave., New Concord, Ohio
Dr. and Mrs. John A. Thompson ..... 1137 E. 60th St., Chicago 37, Illinois

PUNJAB, INDIA

Rev. and Mrs. L. A. McCulloch ..... Dhariwal
Dr. and Mrs. J. Morgan McKelvey ..... Gurdaspur

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter ..... Sialkot
Dr. and Mrs. J. D. Brown ..... Gujranwala
Dr. and Mrs. Norval E. Christy ..... Taxila
Dr. and Mrs. E. V. Clements ..... Pasrur
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
Rev. and Mrs. John D. Harkness ..... Sargodha
Mr. and Mrs. Irvin G. Lotze ..... Gujranwala
*Mrs. Horace J. McGuill ..... Taxila
Rev. and Mrs. C. Emerson McBane ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Gujranwala
Mr. and Mrs. Charles C. Millson ..... Jhelum
Dr. and Mrs. Hugh M. Milne ..... Qila Sheikhupura
Rev. and Mrs. Paul Pulliam ..... Sialkot
Dr. and Mrs. W. H. Ross ..... Lyallpur
Rev. and Mrs. G. LeRoy Selby ..... Lyallpur
Mr. and Mrs. C. A. Stewart ..... Rawalpindi
Dr. and Mrs. Harris J. Stewart ..... Gujranwala
Dr. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Taxila
Dr. and Mrs. Robert F. Tebbe ..... Rawalpindi
Dr. and Mrs. John Vroon ..... Sialkot

On Furlough

*Dr. and Mrs. Ralph Blocksma ..... 739 S. Prospect Ave., Grand Rapids, Mich.
Dr. and Mrs. J. H. Colvin ..... R. D. 1, Sussex, Wis.
Dr. and Mrs. W. C. Christy ..... Waugh Ave., New Wilmington, Pa.
Rev. and Mrs. E. H. Glassman ..... 732 N. El Molino Ave., Pasadena 6, Calif.
Mr. and Mrs. F. A. Whitfield ..... 1010 W. 1st St., Topeka, Kansas

THE SUDAN

Rev. and Mrs. W. B. Adair ..... Obel, via Malakal
Dr. and Mrs. J. Lowrie Anderson ..... Malakal
#Mr. and Mrs. Paul E. Arnold ..... Akobo, via Malakal
#Rev. and Mrs. C. Lee Crandall ..... Akobo, via Malakal
#Mr. and Mrs. Lambert B. Ekster ..... Akobo, via Malakal
Dr. and Mrs. Leander Finley ..... Omdurman
Dr. and Mrs. Robert G. Gordon ..... Nasir, via Malakal
Rev. and Mrs. Willard M. Galloway ..... El Obeid
#Rev. and Mrs. Harvey T. Hoekstra ..... Gambeila
Mr. and Mrs. Chas. Jordan ..... Ler via Malakal
Rev. and Mrs. S. Robb McLaughlin ..... Wangiei via Malakal
Rev. and Mrs. Robert H. Meloy ..... Omdurman
Mr. and Mrs. Edward O. Pollock ..... Malakal
Rev. and Mrs. K. E. Rasmussen ..... Abwong, via Malakal
Dr. and Mrs. A. G. Roode ..... Pibor, via Malakal
Rev. and Mrs. A. Mac Roy ..... Nasir, Upper Nile Province
Dr. and Mrs. R. F. Shields ..... Khartoum
#Rev. and Mrs. LaVerne Sikkema ..... Doleib Hill, via Malakal
#Rev. and Mrs. J. Robert Swart ..... Pibor, via Malakal
Rev. and Mrs. Harold T. Walker ..... Gedaref
Mr. and Mrs. E. Alan Webb ..... Obel, via Malakal
Rev. and Mrs. Alexander C. Wilson ..... Malakal
Rev. and Mrs. W. S. Wilson ..... Doleib Hill via Malakal

*Associate. #Reformed Church in America.

On Furlough

Rev. and Mrs. W. B. Anderson ..... 600 Schaff Bldg., Philadelphia 2, Pa.
Dr. and Mrs. W. D. McClure ..... 289 N. Walnut St., Blairsville, Pa.
Rev. and Mrs. W. H. Philips ..... 85 Sherman St., Hartford 5, Conn.
Mr. and Mrs. Milton H. Thompson ..... 605 W. 3rd St., Loveland, Colo.

ETHIOPIA

Dr. and Mrs. John A. Cremer ..... (Sayo) address: Addis Ababa
Rev. and Mrs. C. M. Haspels ..... (Ghimeera) address: Addis Ababa
Mr. and Mrs. Fred Russell ..... Addis Ababa
Rev. and Mrs. Murray Russell ..... (Gorei) address: Addis Ababa

On Furlough

Dr. and Mrs. F. W. den Dulk ..... 600 Schaff Bldg., Philadelphia 2, Pa.
Mr. and Mrs. Phil R. West ..... 3045—29th St., San Diego, Calif.

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. J. W. Acheson ..... 1230 Ridge Ave., Coraopolis, Pa
Dr. and Mrs. W. P. Gilmor ..... 2825 E. Overholser St., Fresno, Calif.
Rev. and Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. B. Jamison ..... New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan ..... New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan ..... R. R. 3, Monmouth, Ill.
Mr. and Mrs. M. C. McFeeters ..... Waugh Ave., New Wilmington, Pa.
Dr. and Mrs. W. T. Moore ..... 311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips ..... 15527 Via de Las Olas, Pacific Palisades, Calif.
Dr. and Mrs. Mark S. Roy ..... New Concord, Ohio
Dr. and Mrs. F. Scott Thompson ..... 5528 Wayne Ave., Philadelphia 44, Pa.

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell ..... 306 Stewart Ave., Grove City, Pa.
Dr. and Mrs. H. C. Chambers ..... 340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon ..... 2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur ..... 814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam ..... 208 North "I" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken ..... E. Jefferson Ave., Winterset, Iowa

THE SUDAN

Dr. and Mrs. W. J. Adair ..... Eskridge, Kansas
Dr. and Mrs. Paul J. Smith ..... North Bend, Nebraska

IN SHORT-TERM SERVICE

EGYPT

Miss Nonine E. Borgman ..... Cairo
Mrs. Sarah B. Cooper ..... Assiut
Miss Mary P. Craig ..... Cairo
Miss Charlisa M. Crosier ..... Cairo
Miss Wilma G. Duff ..... Assiut
Mr. G. Kenneth Gordon ..... Assiut
Miss Sarah L. Hill ..... Cairo
Dr. Earl M. Kroth ..... Assiut
Mrs. Elizabeth Markley ..... Cairo
Miss Mary Lu Perkins ..... Cairo
Mrs. Fay Reed ..... Assiut
Mr. Milton J. Sage ..... Assiut
Miss Annie Belle Sellers ..... Assiut
Miss Lucy L. Soule ..... Cairo
Miss Beatrice Taylor ..... Cairo
Miss Harriet E. Wagner ..... Cairo

ETHIOPIA

Mr. and Mrs. Arno Geikler ..... (Ghimeera), address: Addis Ababa

PAKISTAN-INDIA

Mr. and Mrs. Chas Atwater ..... Landaur, U. P.
Dr. and Mrs. O. A. Brown ..... Taxila
Mrs. Winifred Hardeman ..... Landaur, U. P. India
Mr. Thomas J. McLaren ..... Rawalpindi
Miss Dorothea McKissick ..... Landaur, U. P., India

THE SUDAN

Mr. J. Lester Haspels ..... Omdurman
Mr. John J. Koehler ..... Abwong
Mr. Glenn R. Noble ..... Omdurman
Mr. Richard C. Smith ..... Omdurman
Dr. and Mrs. James West ..... Ler

OFFICERS OF THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

Nampa, Idaho — June 9-13, 1954

President	Mrs. G. I. G. Shambaugh, 1216 41st St., Des Moines, Iowa
First V.P.	Mrs. Wallace Rogers, 3345 Keystone Ave., Los Angeles 34, Calif.
Second V.P.	Mrs. Jack Craig, Glenn's Ferry, Idaho
Secretary	Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Missouri
Treasurer	Mrs. H. Ray Shear, 902 Publication Bldg., Pittsburgh 22, Pa.

IDAHO PRESBYTERIAL LOCAL COMMITTEE, 1953 WGMS CONVENTION

Mrs. Ray Chapman, General Chairman	Route 5, Nampa, Idaho
Miss Norma Weaver, Vice Chairman	Route 1, Nampa, Idaho
Mrs. Warren Spangenberg, Secretary	Route 2, Nampa, Idaho
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Mrs. Dwight Russell, Reception	% United Presbyterian Church, Weiser, Idaho

WIDENING HORIZONS—PAKISTAN

(*Continued from Page* 332)

translated into Panjabi. Chandu Ray, gifted Secretary of the Bible Society is an earnest distributor and translator of the Word, having in 1953 finished translating the Bible into Sindhi for the Hyderabad area. The new emphasis on Christian literature under his able leadership is producing national translators and writers. Rev. and Mrs. K. L. Nasir are among these.

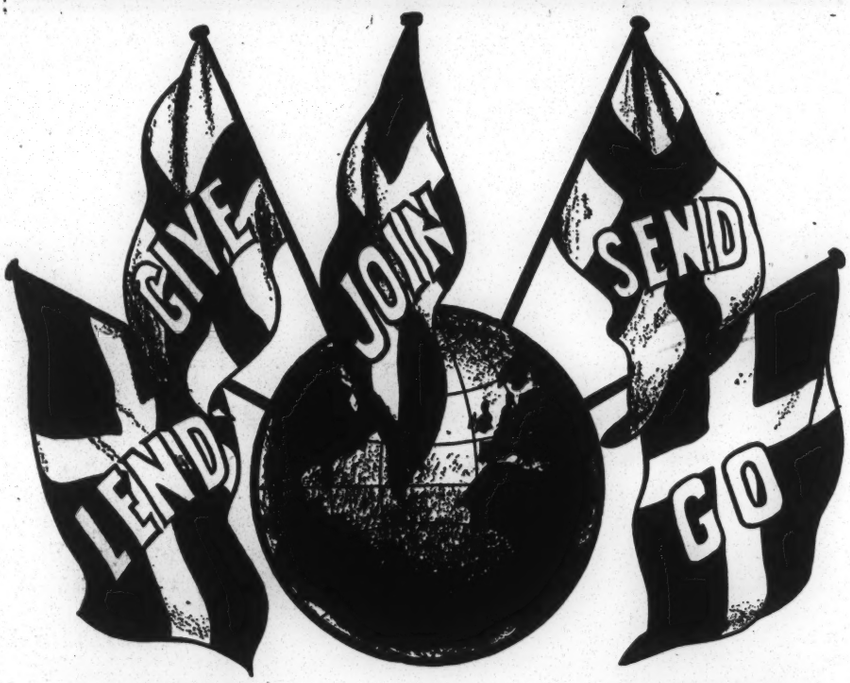
2. Dr. Laubach's fourth visit to Pakistan adds impetus to adult literacy. Thousands are learning. Hundreds of Christians for the first time are being thrilled to read in the Bible what God has said. Chandu Ray, enthusiastic publisher of the large-print literature, Laura MacLachlan, Pakistan and also U.P. Director, Lall Moti Lall of Synod's Literacy Committee, and Samuel Iftikhar, organizer for the Christian Council, have plans. One, for a heavily subsidized magazine which would go to each reader; another for many more *paid* writers and organizers. But much more money is required. A magazine in varied print for different grades of readers is a costly venture. Writing for new adult readers must make sense to them, but be in simple, yet graphic style which will attract them. Even with population advances we want to widen the horizons in our time to see a Panjabi church that can read responsively in worship, and open the book to sing new Psalms!

3. Youth is awake, even in distant villages. Caravan training received by Lall Moti Lall, Shakuntala and Nazir Alam, and Edith Williams is being adapted with spiritual fervor and wisdom. Stanley Luke, Gordon College professor, studying now in Carnegie Tech, was our delegate to the Kottayam World Council of Youth. New vision will produce a larger use of the summer conference ground at Khanspur in the Murree Hills for training youth of all denominations.

4. Especially in Gujranwala Seminary are horizons being widened. Ever doctrinally conservative and wary, the Synod of the Panjab studied carefully before allowing in 1953 a union of the evangelical forces of Pakistan in Gujranwala. By agreement the Synod maintains ownership and the largest powers in determining doctrine and policy. In good spirit the Church of England has appointed Rev. Richard Wootan as their professor in the Seminary. This may be a decisive step toward Church Union in a land in which the Church should speak with one voice.

5. In 1904 at the Sialkot Convention when Praying Hyde was God's instrument the Panjab Prayer and Praise Union was born. Its interdenominational members covenanted to pray daily for a revived church, and for definite requests published to members. Nationals and missionaries have kept this tryst, besides meeting once a year for fellowship and deepening in their own lives. There have been times and places of quickening, but not yet the desired outpouring of God's Spirit to cleanse and empower the body of Christ. The group prays on, and its members retiring to foreign lands keep in touch while others join. That which would verily widen horizons in the Panjab is a warming of all hearts that acknowledge Christ as Saviour. Perhaps you wish to join in this daily supplication.

FOR CHRIST AND THE WORLD



LEND

To the Lord

to proclaim liberty
to the Captives.

GIVE

As He Has Given

you; freely ye have
received, freely give.

JOIN

The allied armies of the King

for Service
Overseas

SEND

To all nations: your substitute

GO

Ye into all the world